The Churchman.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOL. XXV., NO. XXX.: WHOLE NUMBER, 1279.] NEW YORK, SEPTEMBER 20, 1855. [TRINITY BUILDING, NO. 111 BROADWAY.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this City and Brooklyn as follows:

TRINITY CHURCH—9 A. M. and 3 P. M. Sunday Services at 10½ A. M. and 4 P. M. The Holy Communion is administered on the First Sunday in each month, and on the great Festivals. Baptism, at the Afternoon Service on the First Sunday of the month, and at any Afternoon Service on a week day, upon previous notice.

TRINITY CHAPEL—9 A. M. and 4 P. M.

ST. LUKE'S CHURCH—8½ A. M and 5 P. M.

CHURCH OF THE NATIVITY—9 A. M.

CHURCH OF THE ANNUNCIATION—8 A. M. and 4 P. M. Sunday Services at 10½ A. M. and 4 P. M.

CHURCH OF THE HOLY COMMUNION—8 A. M. and 6 P. M. Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days, second Service (with Offertory for the Poor) at 11 A. M.

CHURCH OF THE TRANSFIGURATION—8½ A. M. and 6 P. M.

CHURCH OF THE HOLY APOSTLES—9 A. M.

CHURCH OF THE HOLY INNOCENTS—9 A. M. and 7 P. M. On Saints' Days, and other Festivals, second Service (Eucharist) at 11 A. M.

ST. LUKE'S CHURCH, Brooklyn—8½ A. M. On Festivals and Fasts, a second Service at 5 P. M.

ST. MARY'S CHURCH, Brooklyn—5½ P. M. On Fridays and Holy Days, at 8½ A. M. Friday Evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR.

SEPTEMBER.

21 St. Matthew, Apostle.
   Ember Day.
22 Ember Day.
23 Sixteenth Sunday after Trinity.
29 St. Michael and All Angels.
30 Seventeenth Sunday after Trinity.

OCTOBER.

7 Eighteenth Sunday after Trinity.
14 Nineteenth Sunday after Trinity.
18 St Luke the Evangelist.
21 Twentieth Sunday after Trinity.
28 Twenty-first Sunday after Trinity.
   St. Simon and St. Jude.

THE CHURCH AT HOME.

DIOCESE OF NEW YORK.

APPOINTMENTS OF THE PROVISIONAL BISHOP.

September 20th, Thursday.—A. M., St. Mark's, New York.
September 21st, Friday.—St. Mary's, North Castle. P. M., White Plains.
September 23d.—SIXTEENTH SUNDAY AFTER TRINITY.—A. M., Zion, Greenburgh, Ordination. P. M., Dearmans.

New York.—MR. EDITOR:—The Valley of the Schoharie, to a former generation of New Yorkers, was almost what the Valley of the Genesee has become in late times—the granary and garden of the State; but through its whole extent, embracing one large county with several thriving towns and villages, there was not found, till recently, a single congregation of our Catholic and Apostolic Church.

This want had been long felt by a few earnest Church people, and the attempt to supply it has resulted in the establishment of a missionary station embracing the villages of Schoharie and Middleburgh. At the former of these, a church has been organized under the name of St. Andrew's, whose Rector, Rev. G. W. Porter, also ministers at the latter place, though as yet without any parish organization.

The establishment of this mission was one of the first results of the forming of the Northern Missionary Convocation, and for the sake of encouraging the feeble hand engaged in it, as well as of seeing with their own eyes the field they are seeking to cultivate, it was determined at the meeting of the Convocation in June, to hold the Annual Meeting at Schoharie.

The Provisional Bishop having also arranged his visitation to the parish to occur at the same time, he was met by a very considerable number of the Clergy at the Court House on Monday evening of last week. Services were held in the large court room, which was filled at an early hour by an attentive and interested congregation. Evening Prayer was said by Rev. Messrs. Twing and Davenport, assisted in the Lessons by Messrs. Richy and Cady. Rev. Dr. Coit, of Troy, preached an exceedingly impressive and instructive sermon, in which he set forth the tendency among men to self-deception in religion and warned them solemnly of the danger of it. After sermon, the Bishop confirmed six persons, to whom he made an address.

On Tuesday morning, at 9 o'clock, the corner-stone of a church, to be called St. Andrew's Church, was laid by the Bishop, assisted by Dr. Coit; Rev. Mr. Porter, Rector of the parish, reading the list of the contents of the inclosed box. A brief address was made by Rev. Mr. Davenport, of Albany.

The Bishop and Clergy then proceeded to the Court House, where the usual services were held in connection with the meeting of the "Albany and Vicinity Bible and Prayer Book Society."

The sermon from Rev. Mr. Mulchahey, of Troy, was of such marked excellence as led to the passing of a vote of thanks by the Society, which, however, the modesty and delicacy of the rev. preacher led him to request might not be recorded, it being a departure from the usual practice of the Society. After the celebration of the Holy Communion, the Society proceeded to its usual business, selecting St. George's Church, Schenectady, as the next place of meeting, and Rev. Mr. Coe, of Athens, as the preacher. The enlarging operations of the Society requiring an increase of funds, a resolution was passed requesting all the parishes within the bounds of the Society to contribute yearly to its treasury.

At the meeting of the Northern Convocation, held immediately after the adjournment of the Society, a good account was given of the various missions under the care of Convocation, and some measures were taken towards enlarged operations. A report on the subject of church building, which had been presented at a previous meeting and printed by order, was called up for discussion, and in conformity with its recommendations, a committee was appointed to devise and carry out a plan for raising and expending funds to aid in church building. I append these recommendations, as they will show sufficiently the work aimed at by the movement of the Convocation, viz.:—

1. The annual appointment of a Church Building Committee of the Convocation, whose duty it shall be, under such general rules as the Convocation may adopt, to grant such funds as may be collected for this purpose, in aid of feeble parishes in erecting and furnishing churches.

2. The appointment of three or more lay trustees, members of the Church in full communion, to take charge of the funds collected, and who shall be clothed with corporate powers in order to the investment of such moneys as may be given for a permanent fund or to the holding of security on any grants which the Committee may think desirable to be secured.

3. The adoption by this Convocation of a brief code of rules and regulations, in conformity with which the Committee shall proceed in making grants, while they shall be left to their own discretion in deciding upon particular cases.

This, it is believed, is the first attempt that has been made in the Church in this country to effect anything like a Church Building Organization. It must of course be regarded in a measure as an experiment, but it is the hope of those who have taken the deepest interest in it, that it will prove not only a successful experiment within the limited sphere of its immediate operations, but that it may be an occasion for and an incitement to a movement in the Diocese and the whole Church on a much larger scale. The Committee who have the matter in hand are Rev. Dr. Coit and Mr. Mulchahey, of Troy, Cady, of West Troy, and Reed and Davenport, of Albany. The movement has the hearty approval of Bishop Potter, and is in the hands of a Committee who will, I am persuaded, leave nothing undone that may insure its success.

After the adjournment of the Convocation, a number of the Clergy accompanied the Bishop to the beautiful village of Middleburgh, where Rev. Mr. Porter has been holding services for some months. An Evening Service was attended in the Methodist house of worship, at which the Bishop preached and confirmed three candidates—two of whom had received Baptism on the morning of the same day. The address to the newly confirmed, like that given at Schoharie, and indeed like all Bishop Potter's addresses on similar occasions to which it has been our privilege to listen, was full of sound, simple, and plain instruction, of affectionate, earnest exhortation, and was delivered with an unction which shows him to be thoroughly in earnest in his great work.

Altogether, the series of services, though not so largely attended by the Clergy as is usual, was one of the most interesting and animating which has been held in this part of the Diocese for some time, and gives added proof of the earnestness with which Northern Churchmen are carrying on their work. R.

Albany, Sept. 17, 1855.

New Jersey.—The following Sentence of Deposition from the Ministry has been pronounced by the Bishop of this Diocese upon his son, George Hobart Doane, a Deacon in the Church. Having alluded to this painful circumstance elsewhere, we refrain from making any remark upon it here, further than to repeat our earnest hope and trust, that the Bishop will be supported by the grace of God under so great a calamity:—

SENTENCE OF DEPOSITION FROM THE MINISTRY, IN THE CASE OF THE REV. GEORGE HOBART DOANE, M. D., DEACON.

To all, everywhere, who are in communion with the One, Holy, Catholic, and Apostolic Church:

BE IT KNOWN, that GEORGE HOBART DOANE, M. D., Deacon, of this Diocese, having declared to me, in writing, his renunciation of the Ministry, which he received, at my hands, from the Lord Jesus Christ, and his design not to officiate in future in any of the offices thereof, intending to submit himself to the schismatical Roman intrusion, is deposed from the Ministry: and I hereby pronounce and declare him to be deposed; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Given at Riverside this fifteenth day of September, in the year of our Lord, 1855, and in the twenty-third year of my consecration.

G. W. DOANE, D. D., LL. D.,
Bishop of New Jersey.

In the presence of
MILO MAHAN, D. D., Presbyter.
MARCUS F. HYDE, A. M., Presbyter.

This sentence was not executed until the provision of the Canon, "where the party has acted unadvisedly and hastily," which is pre-eminently the present case, had been offered, urged, and refused. It only remains for me humbly to ask the prayers of the faithful in Christ Jesus, that my erring child may be brought back to the way of truth and peace; and, for myself, that I may have grace to bear and do the holy will of God. G. W. DOANE.

The following alterations have been made in the order of the Bishop's Northern Visitation, which appeared in the *Churchman* of the 6th inst.:—

ST. JAMES', PISCATAWA.—Friday, 5, morning, ORDINATION, Catechism, Confirmation, Communion.

ST. MATTHEW'S, JERSEY CITY.—Friday, 5, evening, Catechism, Confirmation.

TRINITY, JERSEY CITY.—Saturday, 6, morning, INSTITUTION, Catechism, Confirmation, Communion.

GRACE, VAN VORST, JERSEY CITY.—Saturday, 6, afternoon, Catechism, Confirmation.

Maine.—The Journal of the Thirty-sixth Annual Convention of this Diocese is before us, and contains full reports of the various business transacted, parochial and committee reports, &c., together with the address of the Bishop on the occasion. This last presents the affairs of the Diocese in a very favourable light. After a brief resumé of the several duties of the Episcopate during the year, and an expression of sympathy with the objects of the "Memorial," the Bishop proceeds to give the following suggestions as to the performance of the ritual:—

There are a few practical suggestions respecting the performance of Divine Service, and the administration of the ordinances, which I would at this opportunity venture to present. The Confession, the Lord's Prayer, the Creed, and the Gloria in Excelsis, are to be said with one voice, by the whole congregation. They are composed of short clauses, which do not generally flow into one another, but are to be separately uttered, each closing fully and deliberately before the next is begun. Nothing can be more solemn than this order, where the enunciation of each clause is distinct, harmonious, and measured; few things more painful or more destructive to devotion than where the minister hurries the people, or the people crowd the minister. When I heard the Gloria in Excelsis, near the close of the Holy Communion, read with such a slow and perfect measure by a multitude of clergymen and of other communicants, at the consecration of the Bishop of Rhode Island, it seemed to me almost nearer in its effect to the harmonies of Heaven than any other earthly worship which I had ever witnessed. Although the recurrence of the Gloria Patri in our Liturgy renders it impossible that its omission after the metrical Psalms and Hymns should ever have the significance with us which it has sometimes possessed elsewhere, yet at least at the closing Hymn of the closing service of Sunday, it seems to be demanded by a special fitness as well as by remembrance of what has been meant by its exclusion. But I would not purchase this by reducing the Hymn to two verses. If it is necessary to shorten the Service, let it not be by curtailing that which must always be the most popular and attractive element of all worship. If time is needed, let the Lessons be found beforehand; let the minister commence the Service as soon as he rises from his knees; let all anthems be omitted which are not in the Prayer Book; let the organ only accompany the voices; let a more rapid movement, antagonistic to weariness, be adopted in chanting and singing; and let the Gloria Patri itself be omitted, where the omission is permitted by the rubric. In my visitations it sometimes occurs that Baptism and Confirmation are administered on the same occasion. The necessity for this is to be regretted, as the renewal of baptismal engagements seems to suppose some interval, and each service is sufficient to demand for itself one special period of undivided solemnity. I am aware of the disposition, in particular instances, to hesitate till the last moment; but I think that, were it well understood that all candidates for Confirmation should have stated their decision at least a week before the service itself, it would be found far more healthful for their own souls, would promote intelligent and well considered action in all the concerns of religion, and would relieve the mind of the parish minister from much solicitude. For somewhat similar reasons, I would prefer that, where it is equally convenient, Confirmation should be administered in the morning or afternoon rather than in the evening. For the candidates, it should certainly be the chief business of the day; and although, for the sake of the larger congregation which may be assembled, and for other considerations, it may well be sometimes holden in the evening, yet it may be questioned whether, by yielding habitually to such reasons, we may not aid the tendency to regard all religious duties and acts as subordinate to the concerns of the world.

The number of Clergy is now sixteen; of candidates for Holy Orders, five, one of whom was late a minister of the Free Will Baptist connection. The Bishop, in conclusion, makes the following acknowledgment:—

We have been aided by generous donations from abroad; so that, apart from the sum allotted to this Diocese by their Domestic Committee of the General Board, we received in the year which closed at the Convention of 1848, such donations to the amount of \$280; in 1849, \$265; in 1850, \$230; in 1851, \$290; in 1852, \$508; in 1853, \$658; in 1854, \$358; and in the past year, \$450. Within our own Diocese, the following sums have been contributed in the same years: in 1848, \$675; in 1849, \$556; in 1850, \$773; in 1851, \$1,126; in 1852, \$1,042; in 1853, \$1,019; in 1854, \$1,042; and in the past year \$1,124.

The Parochial Reports are full, and show a fair share of activity among the several parishes. We regret, however, that from one only among the whole, viz., that of St. Mark's Church, Augusta, are we able to make such an extract as the following:—

Services are held on all Saints' days and Holy days, and during a large part of the year on Wednesday evening in each week. It has been one of the most gratifying tokens of the deep religious interest, for which the undersigned has cause to be thankful, that all the services have been well attended and have been marked with an unusual fervour of devotion. Lent, and Passion Week, and the Easter Festival, were seasons to be long remembered with gratitude to God.

The following summary will give an idea of the prosperity of the Diocese:—Baptisms, adults 47, infants 123, total 170; confirmed, 109; communicants, added 135, died 24, removed 43, present number 968; funerals, 120; marriages, 84; ordained, Deacons 2, Priests 1; candidates for Orders, 5; number of parishes, 14; number of Clergy, 16; clergymen removed from Diocese, 2; received into Diocese, 1; church consecrated, 1; Communion alms reported, \$278.88: collections, Diocesan Missions reported, \$1,169.14; Domestic, \$69.23; Foreign, \$156.03; Local and Diocesan purposes, \$1,431.05; General Missions, \$157.61; Episcopal Fund, \$94.

Connecticut.—GRACE CHAPEL, YANTIC.—*To the Editor of the Churchman*:—SIR,—This chapel is in a manufacturing village, about four miles from Norwich City. It has been opened about two years, has a resident clergyman, and its services have been without interruption. It will seat about 200 persons, and was fitted in a very becoming manner for the rites of religion at the expense of a single family. An excellent library for the Sunday school, a service for the Communion, with provision for the support of poor members, have all been supplied by the same family. It is a free chapel, rendered so by the munificence chiefly of the same individuals. It has now a regular congregation of about one hundred, about sixty Sunday scholars, and since it was opened twelve have been confirmed. There is no other place of worship in the village. A deep and solemn interest is now associated with this chapel, from the fact that one of its founders and benefactors, Mrs. Elizabeth Williams, has passed away to the spirit-land.

"The sweet remembrance of the just
Shall flourish when they sleep in dust."

Z. H. MANSFIELD, Rector.

Norwich, Sept. 16th, 1855.

Pennsylvania.—The Bishop's request that the alms of the several congregations of our Church in Philadelphia and the neighbourhood should, on the 14th Sunday after Trinity, be devoted to the fund for the relief of the sufferers by the Yellow Fever in Virginia, was liberally responded to. The following sums were the proceeds at the several churches:—Epiphany, \$537; St. Luke's, \$416.69; St. Stephen's, \$353.52; St. Paul's, \$300; Grace, \$290.18; St. Peter's, \$292; St. James', \$239.50; St. Mark's, \$200; Atonement, \$189.79; Trinity, \$136; Advent, \$130.78; Nativity, \$85.50; St. Mary's, \$84; St. Matthew's, \$63.53; Gloria Dei, \$54; St. James', Kingsessing, \$156.57; St. Luke's, Germantown, \$150.77; St. James the Less, Falls of Schuylkill, \$63.30; St. Paul's, Chestnut Hill, \$81. Total, \$3,824.13. The Bishop has prescribed the two following prayers to be used in the congregations of his Diocese during the prevalence of the fever:—

IN THE TIME OF ANY COMMON PLAGUE OR SICKNESS.

Oh, Almighty God, who in Thy wrath didst send a plague upon thine own people in the wilderness; and also in the time of King David, didst slay with the plague of pestilence threescore and ten thousand, and yet remembering Thy mercy, didst save the rest; have pity upon *those thy people* who are now visited with great sickness and mortality; that like as Thou didst then accept of an atonement, and didst command the destroying angel to cease from punishing, so it may now please Thee to withdraw from them this plague and grievous sickness; through Jesus Christ our Lord. *Amen.*

O God, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate. *Amen.*

It will be remembered, that at the last Diocesan Convention a Committee was appointed on the subject of affording relief to the Bishop in the arduous labours of his Episcopal office, either by a division of the Diocese, or by providing an Assistant Bishop. Communications having been received from various parts of the Diocese, the Committee met on the 5th inst. in Philadelphia, when the following letter from the Bishop was laid before them:—

To the Committee appointed at the late Diocesan Convention to consider the subject of dividing the Diocese of Pennsylvania or electing an Assistant Bishop.

BRETHREN:—Hearing that you are soon to meet in Philadelphia, I beg leave to report to you such facts as may bear upon the latter part of the subject referred to you. I believe that I have already intimated to you the existence in my system, of a degree of nervous disease and derangement which, unless arrested, threatens serious consequences. Though somewhat abated in its intensity, it still exists to such a degree that I do not consider it safe to undertake a protracted and laborious visitation. Should it be permanent to this extent, it would constitute, I presume, a sufficient reason for the election of an Assistant Bishop, and such I understand to be the opinion of my medical advisers. I have flattered myself, however, that temporary relaxation and the omission of all effort, not strictly incumbent upon one in my station, might gradually restore me to my former condition. That this result has not yet been attained may be owing to the fact that I have not courted rest sufficiently.

But it is due to truth to add that the attack from which I am now suffering is the return of one which I experienced some four years since; and which at that time led me to remove my residence from Philadelphia to the country. When to this fact, I add the further consideration that with increasing age the recuperative energies of my system are necessarily declining, I must confess to the apprehension that I may find myself compelled, at no distant day, to ask for an Assistant. Before taking such a step, however, I desire by the faithful use of all proper means, to clear my mind of all doubts as to the extent of my disability and the consequent right of the Diocese to proceed under the Canon entitled *Of Assistant Bishops.* I cannot but feel, also, some desire to postpone, as long as prudence will permit, a measure which must necessarily add to the burthens of the Diocese, and divert to the support of the Episcopate funds which are greatly needed to increase the number of our Clergy and enlarge their means of support.

Meanwhile, I shall endeavour to make such arrangements, with one or more of my brother Bishops, that I can, if necessary, secure their aid, and thus provide that no important interest of the Diocese be neglected. It is not my intention to appoint a series of visitations at present, but to reserve myself for the performance of such acts and offices as are more immediately needed. In the course of a year, or even in less time, I shall hope through the guidance of Divine wisdom and goodness to be relieved of all reasonable doubt as to the course which it is incumbent on me to take.

I am, Brethren,
With great respect and affection,
Yours faithfully,
ALONZO POTTER,
Bishop of the P. E. Church in Penna.

Philadelphia, Sept. 1, 1855.

The Committee, we understand, taking all the circumstances into consideration, came to the conclusion that it was not expedient, at present, to divide the Diocese. They appointed a sub-committee to communicate with the Bishop, who have done so in the following letter:—

PHILADELPHIA, Sept. 6, 1855.

RT. REV. AND DEAR SIR:—At a meeting yesterday of the Committee appointed by our late Diocesan Convention, to consider the expediency of recommending either a division of the Diocese or the election of an Assistant Bishop, the following resolution, in reply to a note received by the Committee from yourself, was unanimously adopted:

Resolved, That the Rev. Drs. Bowman and Vaughan and the Rev. Mr. Lyman be authorized to address the Bishop in reply to his communication to the Committee, expressive of the sympathy of the Committee with him in his present infirmities, and their earnest desire that he will seek every possible relief in the discharge of his duties.

Lamenting as we do most deeply, Rt. Rev. and dear sir, the occasion which calls for this correspondence, we can yet rejoice in the opportunity it gives us of assuring you of our cordial sympathies and of our best wishes for the speedy and complete restoration of your accustomed health and vigour.

Relaxation partial or entire, from too abundant labours, is the obvious remedy for your overtasked energies. And we are sure that we speak not the sentiment of the Committee only, but of the whole Diocese, when we entreat you to seek relief in whatever form and to whatever extent, your own feelings, or the counsel of your medical advisers, may suggest as necessary.

Repeating the assurances of our warm sympathy in your present sufferings, and heartily praying that God may mercifully prolong for many years your career of usefulness among us, we are,

Rt. Rev. and dear sir, most truly and affectionately,
Your friends and brethren,
(Signed,) S. BOWMAN.
JOHN A. VAUGHAN.
THEO. B. LYMAN.

Mississippi.—We learn from the *Church Herald*, that the Rev. Samuel J. Hayward, recently appointed by the Bishop itinerant or general missionary for several of the northern counties of the Diocese, has already entered zealously on the work, and has every encouragement to persevere in it.

The first public services in a chapel lately completed in the new parish of St. John's, Annandale, were celebrated on the 19th ult.

There is little else of interest.

Texas.—Our attention has been again called to this young Diocese. The Journal of its Sixth Annual Convention speaks of unmistakable vigour and success in the several departments of diocesan labour. And we cordially wish the worthy Bishop and his devoted band of Clergy "God speed" in their noble missionary endeavours. In a previous issue we have already drawn somewhat largely from the Bishop's annual address before the Convention.

Iowa.—The prospects of this infant Diocese appear to be highly promising. The Rev. G. Watson's visit to the town of Lansing has been very auspicious. He has organized a parish under the name of St. Luke's Church. Lansing is a flourishing town in Alamakee county, settled chiefly by people from New England and New York, and presents a favourable opening for the services of our Church.

THE CHURCH ABROAD.

England.—There is not much Church news stirring, this being the season of recreation and repose.

The Bishop of London has been at Dusseldorf, in Holland, undergoing treatment by the eminent oculist, Dr. Leuw; and his sight has improved. He preached in the English Church there.

By the last mail from Australia, it appears that the new Bishop of Sydney, the Right Rev. Dr. Barker, had arrived, and has been most cordially received by the Clergy and Laity.

There are accounts of the Rev. Dr. and Mrs. M'Dougall having arrived safely at Sarawak, Borneo, on April 24th, after a tedious passage of twenty-four days from Singapore. They were most cordially welcomed by Rajah Brooke and the inhabitants, European and native.

It is announced that the Rev. Robert Freeman, assistant chaplain to the army in the East, died at sea on August 19th. Mr. Freeman left the Crimea, exhausted by his service and incessant labours. Fever confined him for a time to the hospital at Scutari; but he was returning home with reduced strength, when he sunk under an attack of internal inflammation and ulceration. He is, we believe, the third of the chaplains connected with the Society for the Propagation of the Gospel whose lives have been sacrificed in ministering to the sick and wounded.

The papers record the death, on the 13th ult., of the Venerable George Hodson, M. A., Archdeacon of Stafford. The Archdeacon left England at the end of July, accompanied by his two youngest daughters, to spend a few weeks on the Continent. Their destination was Venice, and they had reached the Tyrol, when finding that cholera had broken out around them, they turned aside to Riva, on the north side of the Lago di Garda, as a healthy and quiet spot to spend the Sunday in. While there, on the Sunday night, or rather the Monday morning, the Archdeacon was attacked by cholera, which within seven or eight hours terminuated his life, at the age of sixty-three years.

The 35th Annual Report of the Commissioners for Building New Churches has been issued. Twenty-seven churches, containing accommodation for 18,375 persons, including 11,774 free seats, have, by aid of grants, been completed since the last Report, and twenty-one new churches are in course of erection.

The Secretary of State for the Home Department has addressed the following letter to the Archbishop of Canterbury:—

MY LORD ARCHBISHOP,—I have had the honour to lay before the Queen the Address transmitted to me by your Grace on the 27th ult., from the Archbishop, Bishops, and Clergy of the Province of Canterbury assembled in Convocation, praying Her Majesty to grant them her Royal license to consider and agree upon a Canon or Constitution, to be submitted to Her Majesty's consideration, for effecting a modification in the representation of the Lower House of Convocation. I have the honour to inform your Grace that this Address was graciously received by Her Majesty, but that Her Majesty has not been advised to comply with its prayer.

I have, &c., (Signed) G. GREY.

His Grace the Archbishop of Canterbury.

A letter signed "A Clergyman," in the London *Times*, complains that in the Church of England, neither paralysis nor lunacy is sufficient to give a Bishop relief from his diocese, nor a diocese from its Bishop. "Whatever his age, whatever his infirmities, mental or bodily, he must struggle on to the end of his life, calling in the aid of a neighbour Bishop to confirm and ordain for him, and leaving all that constitutes the vigour and vitality of an episcopal position to shift for itself—in other words, to languish and decay." He suggests a remedy:—"Let an income adequate to the position of a man whose work is ended, and on whom few charitable calls remain, be provided for the retiring Bishop, if necessary, out of the revenues of his successor. A thousand a year taken for this purpose from the £4,000 or £5,000 assigned to that particular see, might be afforded without ruinous inconvenience during the first few years of the new incumbency, at the commencement of which, moreover (by the present arrangement), no Parliamentary duties are attached to the office, and consequently none of the expenses of a London residence. It seems reasonable that the man who does the work should have the chief emoluments and the proper dignities of the episcopal office. But, if the resignation of the peerage does indeed present (I can scarcely believe it) an insuperable obstacle to this arrangement, then let it be enacted that, under similar circumstances, on the application of an aged or invalid Bishop, or (if necessary) without his application, a suffragan Bishop of the same see should be appointed and consecrated, with a certain proportion of the fixed revenue of the see as his stipend, but without the position of a peer of Parliament until the death of the nominal Bishop."

The recommendation of the Committee of the National Society with regard to the alteration of the Choral Service at St. Mark's College, continues to excite a great deal of interest. "We are overwhelmed," says the *Guardian*, "with letters on the subject of St. Mark's College, for a third of which it is impossible to find space." Several letters on the subject, however, appear in the *Guardian's* columns. We quote the Rev. Thomas Helmore, Precentor of the College. He says:—"Last week I ventured to recommend the friends of the Choral Service to remonstrate against its discontinuance at St Mark's. May I trouble you further by suggesting some topics upon which, it appears to me, such a remonstrance should be based. These are, in brief, the law of the Church—its practice—the catholicity of the Choral Service—its conformity with the laws of nature—the mode of uttering prayers adopted by the Jews and all other nations—the peculiar circumstances of St. Mark's, where all the students and children are under musical instruction—the intention of the founders of St. Mark's—the unreasonableness of a change in what has been established for twelve years. Any, or all of these, as seems to me, would afford ample scope to any of our friends to draw up such remonstrances each may find most expressive of his own views. * * * * Instability in our works of Church restoration, accruing from the insane No-Popery cry, has before now been alleged as a reason for embracing Romanism; and *that 'the service of St. Mark's hangs but by a thread'* has been the particular example pointed at of this lamentable uncertainty. But, Sir, thank God with me that the very struggle in which we are engaged is a proof of vital energy in the Church of England. Here, as of old, 'there must be also schisms among us, that they which are approved may be made manifest among us.'"

THE WORLD AT HOME.

FATAL QUARREL AT THE ST. NICHOLAS HOTEL.—On Saturday evening, Sept. 15, about half-past 8 o'clock, a rencontre took place in the bar-room of St. Nicholas Hotel, between Capt. J. J. Wright and Mr. R. S. Dean. The parties in question were seen talking together in an earnest and rather angry tone, when, in an instant, Wright drew a cowhide and attempted to castigate Dean. The latter, before receiving more than a blow or two, jumped one side, and, drawing a huge dirk knife from a sheath in his waist, rushed upon Wright and stabbed him in the side, between the ribs and hip-bone. Wright dropped the cowhide and attempted to get away, but was followed by his antagonist, who managed to plunge the blade some depth into his abdomen before he was checked by the bystanders. The whole affray was so brief, that many of those in the bar scarcely knew its nature till after it took place. The quarrel, it appears, was in relation to a business grievance. There have been several altercations between the parties of late, and Dean, fearing a collision, armed himself that night, when Wright met Dean by appointment. He insisted on knowing the author of a certain calumny on him, in relation to certain silver plate said to be missed from on board the *Jewess.* Dean refusing to give the satisfaction required, Wright struck him, according to his own acknowledgment, with a cowhide, when the scene described above ensued. At the last accounts the wounded man gave promise of recovery.

COLLEGIATE AFFRAY AT PRINCETON.—This little academic *emeute* has proved a prolific source of comment from the daily press, while numberless letters from the scene of strife have contributed an unwonted interest to the affair. From one of the most graphic of the correspondents we quote the following:—"The students," he says, "were the aggrieved and not the aggressors. The facts of the case are the same as have been stated before. It has been a custom in Nassau Hall, from time immemorial, to serenade annually the president and professors with tin horns, kettles, frying pans, &c. While in the peaceful prosecution of this before the domicil of Professor Stephen Alexander, they were suddenly assailed by a large body of special M. P.'s, armed with clubs and pistols. Without a moment's warning, they began to use their clubs upon the students. The cry of 'Nassau' was raised, and a general fight ensued, in which Constable Hulflesh was stabbed in three places. The students resisted for near an hour the assaults, and finally succeeded in putting to flight the allied forces, who took refuge in Mayor Martin's office. The windows and sashes of the Mayor's office were completely riddled, and the municipal edifice would have been entirely demolished if it had not been for the timely interference of Prof. Giger, who, possessing more influence over the students than the faculty combined, by his persuasive powers calmed their excited minds, and prevented the affair from leading to anything more serious. Great excitement exists among the students and citizens of the town. The field of battle presented a curious picture the morning after the contest, interspersed with broken tin horns, kettles, and other implements of war. Several students were injured severely. The constable who was stabbed lies in a very critical condition, but hopes of his recovery are entertained. There have been several minor skirmishes since, but not worthy of note. The students still contend that not one of their comrades shall be removed from the College grounds, and that if necessary they will fight all Jersey, the Camden and Amboy Railroad included."

THE BURLINGTON CATASTROPHE.—The Executive Committee of the Camden and Amboy Railroad Company have published a Report of the late fearful disaster near Burlington, N. J. The document is somewhat too long to be presented here in full, and we accordingly give the prominent points merely of the defence as urged by the representatives of the Company. 1—That the regulation relative to trains waiting a certain time and then advancing was a salutary one, enabling the conductor to expedite his train without danger of collision. 2—That it is impossible to devise means to protect trains from sudden and unforeseen accidents. 3—That in all particulars the law of the State and the regulations of the Company were fully complied with by those agents and employees having charge of the trains on the 29th of August. 4—That the proper lookout on the part of the brakeman, conductor, and engineer, was observed; the speed was usual and lawful; the warning whistle was sounded; and all due diligence, vigilance and precaution were studiously and scrupulously practised.

DECREASE OF EMIGRANTS.—The Superintendent of Statistics of the Department of State has made up the subjoined statement from official custom house returns, exhibiting the number of emigrant passengers arriving at Boston, New York, Philadelphia, Baltimore, and New Orleans, by sea, from foreign countries, during the first half of 1855, compared with the number arriving at the same ports during the first half of 1854:—

	First Quarter.		*Second Quarter.*		*Total.*	
Ports.	1854.	1855.	1854.	1855.	1854.	1855.
Boston,	1,921	1,334	8,495	5,316	10,416	6,680
New York,	29,023	19,517	119,818	59,084	148,841	78,601
Philadelphia,	1,136	574	6,108	4,119	7,244	4,693
Baltimore,	399	1,213	4,020	1,911	4,419	3,124
New Orleans,	14,191	7,173	14,188	6,244	28,379	13,417
Total,	46,670	29,811	152,629	76,704	199,299	106,515

This shows a decrease of 92,784 emigrant passengers during the first half of 1855, as compared with the corresponding period in 1854. At the port of New York alone, for the second quarter of the half year, the decrease is 70,734. According to the statistics kept at Castle Garden by the Commissioners of Emigration, the amount of hard cash brought by emigrants averages sixty-five dollars per head. These figures, therefore, exhibit the fact that by the falling off in emigration the country has lost six million thirty-one thousand four hundred and sixty dollars in money, to say nothing of the productive bone and muscle withheld. The cause of this unexpected decrease in emigration has been attributed by some to the Know-Nothing movement; but the true reason may be found in the abundance and appreciation of all kinds of mechanical and agricultural labour in Europe, especially Ireland, consequent upon the over stimulated emigration of the past ten years and the pending war.

THE BOSTON CENSUS.—The result of the census of Boston has just been obtained. The total population of the city is 162,629. The number born in foreign countries, with their children under twenty-one years of age, is as follows:—Irish, 69,293; Germans, 4,586; other countries, 12,511—a sum total of 10,000 more than the native population and their children. Out of the 23,841 increase during the past five years, 16,296 was by the Irish population, 1,920 by the Germans, and 4,634 by other foreigners, making the increase of natives only 997. It is estimated, however, that Boston business men with their families, to the number of 50,000, reside in the neighbouring towns.

THE PESTILENCE AT NORFOLK.—The latest intelligence from the fever district is encouraging, and indicates a decided improvement in the health of the fever infected cities. In Norfolk, during 48 hours ending on Monday noon, there were but 48 deaths. In Portsmouth, for two days, but 17 deaths were reported. The new cases in both cities were comparatively few, and the fever had altogether disappeared in some parts of Portsmouth. The Rev. Mr. Chisholm of the latter city, we regret to see, is dead.

THE ASTOR LIBRARY.—It is reported that William B. Astor has made a donation to the Astor Library of eighty-five square feet of land, adjacent to the building now occupied by that institution in Lafayette Place. Mr. Astor has already made two other liberal donations to the library. One of a considerable sum to meet the expenses for the construction of the building beyond the sum prescribed by the will; another of \$2,500 to provide a special department illustrating practical mechanical science. This is nearly completed, and a special catalogue is in course of preparation.

PUBLIC LIBRARY.—The corner-stone of the new Public Library of the city of Boston was laid with appropriate ceremonial on Monday, Sept. 17.

Commissioners for the Building.—Robert C. Winthrop, President; Samuel G. Ward, George Ticknor, Nathaniel B. Shurtleff, Charles Woodbury, Joseph A. Pond, Edward F. Porter.

Trustees of the Library.—Edward Everett, President; George Ticknor, John P. Bigelow, Nathaniel B. Shurtleff, Thomas G. Appleton, Joseph Story.

Librarian.—Edward Capen.

Architect.—Charles K. Kirby.

A handsome donation for the purchase of books, was on the same day made by a lady of Boston.

PROSPERITY OF NEW YORK.—It is now felt on every hand, that trade is fast reviving here. The city hotels are filled with country merchants from every part. The city is full of strangers. The consequence of this is, a great impetus to business, as well in retail stores, and, generally, those who break bulk, as by importers and commission merchants. The prices of all desirable styles of fall and winter goods are advancing. But provisions, with few exceptions, are falling.

NIAGARA FALLS.—The census of the village of Niagara Falls, New York, has been completed, and shows a population of 2,976, being an increase in two years and a half of 1,500.

NEW JUDGES FOR KANZAS.—*Washington*, Sept. 13.—The President has appointed S. G. Cato, of Alabama, Associate Justice of the Supreme Court of Kansas, in place of R. Elmore, A. B. Moore having declined. He has also appointed J. M. Burrill, of Pa., as Associate Justice of the same Court, vice Saunders W. Johnson, removed.

A NEW U. S. TERRITORY IN EMBRYO.—By late advices from Oregon and Washington Territories, we learn that great excitement exists with reference to the proposition to carve out a third U. S. Territory, around Walla Walla, out of a portion of both Oregon and Washington Territories. It is intended to ask Congress to authorize the project.

SUFFERING AND DEATH FROM EXPOSURE ON THE WHITE MOUNTAINS.—Mr. Bourne, lady and daughter, of Kennebunk, Me., says an exchange, left Glen House at Mt. Washington, at three o'clock in the afternoon, to ascend on foot, without a guide, but when a part of the way up became lost in a cloud, and remained without shelter all night. All suffered extremely. The daughter died during the night. The others are now doing well.

MORTALITY OF NEW YORK.—According to the official report of the City Inspector the total number of deaths during past week was 503—an increase of two over the mortality of the previous week.

G. P. R. JAMES, with his family, is now at Menosha, Wisconsin, at the residence of his son, Walter James. Mr. James, Sr., owns a fine estate in the vicinity of that town.

FINE ARTS.—Mr. Mozier, sculptor, has just finished for the Mercantile Library Association of this city, two pieces entitled "Silence" and "Truth," the cost of which is \$3,000.

DRAMATIC READINGS.—It is rumoured that Mlle. Rachel intends giving readings and recitations from her favourite dramatic authors, at the Tabernacle, or elsewhere.

Imperfect in original

COMMUNICATIONS.

For The Churchman.

PRIVATE PONDERINGS OF AN AGED PRESBYTER.

NO. V.—THE FIRST AND GREAT OFFENCE, *(continued.)*

But to return to sacred history. "The serpent said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?" The fact, that the serpent itself did eat the fruit of the forbidden tree, and fed successfully upon it, and yet was more subtile than any beast of the field which the Lord God had made, was, no doubt, the external cause of the temptation of Eve; and on that account the woman allowed her own criminal desires to call in question the veracity of the divine prohibition, so that she thought it to be a hard requirement to abstain from the forbidden tree. But under the reaction of her better feelings, "The woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree, which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."

But still she would continue to indulge her own criminal desires; and therefore, "The serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." They knew already moral and religious good, and they knew it as long as they abstained from the forbidden tree; but they knew not moral evil, and were unacquainted with the guilt of sin. When the woman speaks of gods, in the hour of her temptation, it is evident that she speaks of heavenly and immortal beings, who are in Scripture language often designated gods. Herein we may observe the first example of the great deceitfulness of sin. And we know very well, that while we are indulging our own criminal desires, and are feeding the flame of concupiscence within our own hearts, we are no longer desirous of examining and of detecting the sophistry of our temptation, or of perceiving the deceitfulness of sin. We are willing to be deceived; and insomuch, that if anything should appear to favour and justify our criminal desires, it is astonishing what absurdities we are able to admit, and what contradictions and impossibilities we are able to believe. In the hour of our temptation, nothing is too gross for human credulity to admit; but we can regard the most stupid foolishness as being the most consummate wisdom. Or otherwise, would not the woman have recollected that the tree was not prohibited to the serpent, but only to mankind? She would also have recollected that the tree was not forbidden to mankind on physical and alimentary grounds, but only as a test of their religious obedience; and she must also have known, that if she died in consequence of eating the forbidden fruit, it would not have been by any poisonous quality of the tree itself, but by the penal visitation of Almighty God. And as to the implied presumption, that the superior sagacity of the serpent was in consequence of his eating the forbidden fruit, that vain presumption was entirely unfounded. The serpent, with all his brute sagacity, was only a beast of the field; neither was there any evidence that his extraordinary sagacity was communicated by the aliment on which he lived. And as to brute sagacity, we would ask the reader, what is brute sagacity compared with human speech and reason? After all the pains which some persons have taken in training a dog or a parrot, they fall infinitely below the intelligence of a little child. And therefore we have said to such persons, If you *will* pet something, why not pet a little child? Train up a child in the way in which he should go, until his intellect outgrows your own, and until you have made him to be a wiser and a better being than yourself. The petting of brute creatures is a contemptible thing; for she that pets a brute must, to say the least of it, render herself ridiculous, and will never merit the respect of mankind thereby. And moreover, a petted brute frequently destroys more food than would be sufficient to supply the wants of an indigent family of human beings.

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave unto her husband also with her, and he did eat." There is no reasonable way of accounting for the fact, that the woman knew that the tree was good for food, but by allowing that the serpent ate of it; and there is no reasonable way of accounting for the fact, that she inferred that the tree was to be desired to make one wise, excepting by our allowing that Eve imputed the superior sagacity of the serpent to his living on the fruit of the forbidden tree. The serpent ate of the fruit of the forbidden tree, and did not die, and he was more subtil than any beast of the field which the Lord God had made; and from thence the woman most sophistically concluded, that by eating of the fruit of the forbidden tree, she should become as wise as the immortal inhabitants of the heavenly world.

And moreover, she saw that the tree was pleasant to the eyes, which is, indeed, the character of all those trees which bear inviting and delicious fruits; and probably the indulgence of her own criminal desires would render the tree more pleasing to the sight, and the fruit of the tree more tempting to her own desires. And such is the nature of all temptation to criminal indulgence. It can magnify trifles into things of large amount;—it can give the semblance of beauty to real deformity;—it can clothe the most egregious errors with the guise of truth;—and it can attribute an infinite value to that which is entirely valueless. And moreover, it can compress the duration of an age within the limits of a single day; and it can give to the enjoyment of an hour the fancied duration of an age. It can magnify a momentary enjoyment into an infinite amount of pleasure; and it can sacrifice the favour of God for the applause of fools. It can prefer any temporal and criminal enjoyment to the blessing of an everlasting life; and for the most contemptible bauble, it can incur the fearful penalty of everlasting destruction.

Well might the great Apostle exhort us, saying, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin." Heb. iii. 12. Truly, "The heart is deceitful above all things." Jer. xvii. 9. "Take heed unto yourselves, that your heart be not deceived." Deut. xi. 16. "A deceived heart hath turned him aside." Is. xliv. 20. "The pride of thine heart hath deceived thee." Obad. 3. "Look not upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright. At the last, it biteth like a serpent, and stingeth like an adder." Prov. xxiii. 31. Some of the foregoing authorities have an evident allusion to the first offence; and all of them would clearly show to us, that whatever may be the external cause of our temptation, the real seduction lies in the criminal indulgence of our own desires. And we may perceive that in every case of criminal desire, as in that of Eve, the mother of mankind, we can magnify a trifle into a matter of vast importance in our own esteem, and we can deceive and beguile ourselves by the indulgence of our criminal desires, until, at the last, we can make the most unlimited sacrifices of our own interests and our peace; and that for those criminal indulgences which are only momentary in their duration, and contemptible in their character, and which serve only to open our eyes to see our folly and our shame.

"And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons." They perceived their guilt and their shame, not by any external and miraculous interposition of the agency of God, but by the intuitive perception of their own inward feelings, and by the secret and immediate inspiration of the Deity within their hearts. The divine authority of the law of God is sufficiently attested by the single fact, that no man can sin against God by doing that which he knows that he ought not to do, or by omitting that which he knows he ought not to neglect, without producing within his own soul a sense of condemnation, or a feeling of guilt thereby. Human guilt is an intuitive conviction of the fact of the divine displeasure; and it contains the most decisive evidence of the universal and unceasing operation of the agency of God upon the secret thoughts and feelings of mankind. Our guilty parents knew that they were naked, which must of necessity imply something more than their bodily nakedness, since they were acquainted with that fact before the fall. Bodily nakedness before the fall, like the nakedness of a new-born infant, was their glory and their beauty; but nakedness after the fall involved a degradation and a shame. "The eyes of them both were opened," cannot be understood of their bodily eyes; but of the eyes of their mind to perceive the fact of their guilt, and the token of divine displeasure. The following passages of Holy Writ would clearly show to us what is really meant by those words, "The eyes of them both were opened":—"To open their eyes, and to turn them from darkness to light, and from the power of Satan to God." Acts xxvi. 18. "For ye were sometimes darkness, but now are ye light in the Lord." Col. i. 13. "That ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." 1 Pet. ii. 9. "To open the blind eyes, to bring the prisoners from the prison, and them that sit in darkness out of the prison house." Is. xlii. 7. The religious interposition of the agency of God is clearly implied in all the foregoing passages of Holy Writ, as well as in those remarkable words, "The eyes of them both were opened, and they knew that they were naked."

In the Holy Scriptures, the words *naked* and *nakedness* are almost always used according to the sense of guilt, and shame, and misery, and in most cases with an evident allusion to the consequences of the first offence. When Moses came down from the mount, "Moses saw that the people were naked; for Aaron had made them naked to their shame." Ex. xxxii. 25. "For the Lord brought Judah low, because of Ahaz, King of Israel; for he made Judah naked, and transgressed sore against the Lord." 1 Chron. xxviii. 19. "Lest I strip her naked, and set her as in the day she was born," &c. Hos. ii. 3. "Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her nakedness." Lam. i. 8. "Because thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear." Rev. iii. 17. From all such passages of Holy Writ we may clearly perceive that human guilt and human misery are called by the name of nakedness, and that they are called nakedness in evident allusion to the first and great offence. All such human nakedness requires the covering of divine mercy, and the wedding garment of redemption and eternal life.

"And they sewed fig leaves together, and made themselves aprons." From hence we may perceive that human ingenuity was first called into action by means of human guilt and human misery, and that it contained the most decisive evidence that mankind had been rendered truly sensible of their fallen and guilty condition, since the first attempt of mankind to fabricate human clothing was made to cover their own guilt and shame. We could even fancy that we saw our fallen parents, concealed in some sequestered spot, and sewing the leaves of the fig tree together, while their bitter tears were falling to the ground, or falling on their fragile teguments,—ashamed to look upon themselves, ashamed to look upon each other; but happily the objects of divine commiseration. For guilty, wretched, and degraded as they were, they could not roam the garden as the brute creation, without clothing of some kind; and we do conceive, that even their own flimsy garments would betoken both their penitence and their guilt, their sense of shame and their desire of mercy.

And here we may give utterance to our opinion, that our mother Eve would never more be induced to bestow her caresses upon any brute creature. She would, like ourselves, have a mortal dread and an implacable enmity towards the serpent after his degradation; and the remembrance of her temptation would ever afterwards disincline her heart to pet any brute creature; and we do think that the history of the fall of our first parents ought to teach all mankind, and more especially all females, not to pet any brute.

But in conclusion we may remark, that Adam and Eve in Paradise had some natural desires that were unsatisfied. Even the temptation of Eve only involved a misinterpretation of our native wish of immortality; and that important fact should make us sensible of the value of the sacred volume, which contains the only rational solution of the mystery of human feeling and of human thought. But if we can but once obtain that happy state of human immortality, which our native feelings and our native wishes indicate, and which the Bible authenticates and explains, no wish will then remain not realized, and no danger will then assail our peace. A happy immortality will be the real maximum of our existence, and the true perfection of our being. That happy condition of human existence will be exempted from all temptation to criminal indulgence, because all elemental and organic laws will be entirely abolished, and the rebuke of His people God will take away. The abrogation of all elemental and organic laws will entirely abolish physical evils, and an immediate access to God, the native source of all created good, will leave no wish ungratified, and no human capacity without the means of ample and everlasting enjoyment. There the work of righteousness will be peace, and the effect of righteousness will be quietness and assurance for ever. Then let us bear with Christian patience all the evils of the present life, and let us constantly aspire to that eternal life which is to come. Let us not forget our great and heavenly calling, but let us pass the time of our sojourning here with fear, well knowing that we are redeemed, not with corruptible things, but with the precious blood of Christ, as of a lamb, without blemish and without spot. "For here we have no continuing city, but we seek one to come."

J.

STIPENDS OF THE CLERGY.

To the Editor of the Churchman:

SIR:—Much has been said on the subject of ministers' salaries, and much more might be said still. Perhaps it may be well for the Church to learn of some of the individual instances which show up the natural issues of ministerial necessities. I, for one, can say a little of my own case, that may lead the mass to think that the Clergy do not have such easy times, at least.

A poor mother, burning with zeal for the Church's cause, was anxious to have me prepare for the sacred ministry. With all the odds of poverty against me I entered upon the project, and mainly by the aid furnished by the earnings of her arduous labours I was enabled to pass through my College and Theological course. By the time that I was ready to enter Holy Orders my health began to sink, in consequence of economizing too closely, by way of boarding myself a part of the time, and by over-exertion to keep up with my class, while at the same time I taught school for a living. Nevertheless I entered, and went to work on a small salary. At the end of ten months I broke down. Two months of rest and the doctor's bill were sufficient to take all my little surplus. With the advice of my physician I tried a change of climate, and went to work, for I must live. Ten months more, and I had broken down again. Sick, in debt, and the *consoling advice* of my physician to go to California; surely this is no pleasant plight for any man to be placed in. And if I should speak conscientiously, how could I advise our poor young men (and for the most part they are the ones who enter the Ministry) to prepare themselves for Holy Orders? How can I work for the Church who suffers her ministers to fare so hard? What inducements can we point out that will lead men to fit themselves for her destitute pulpits? By this time I might have been, in a worldly sense, in comfortable circumstances—in health and in enjoyment of life; but I chose to sacrifice all, and to work for and in God's Church. I have spent time, money, and health, in order to minister spiritual food to the public, and now that I cannot do it any longer, what will the Church and the public do for me and many a poor disabled clergyman? Why, they will turn the cold shoulder upon us, and tell us to get our living in whatsoever way we please. We hear of secessions from the Holy Church—who wonders at it? We hear the Church's cry for men to enter her Ministry—who wonders that she but now and then receives a response?

I tell you the time is coming when the Church, if she has anything adequate to her ends, will have to *choose* her men, fit them for the purpose as she *should do*, and take care of them in such a manner that pure starvation may not be charged at her door. God speed the time.

Yours truly,
A POOR PRESBYTER.

Wisconsin, Sept. 10, 1855.

P. S. Your very estimable paper I shall be unable to take after this.

CHOIR-SINGING.

To the Editor of the Churchman:

DEAR SIR:—In your remarks appended to my communication of last week, you answer the question asked, "by recurring to the fact, that it is the worship of God, after all, His adoration and praise, which must ever be considered as the great object of our Church Music;" as "an incontrovertible truth, that . . . . this is not to be done with 'feigned lips,' by those 'who draw near unto Him with their mouths while their hearts are far from Him;'" and by stating that the music adduced "is *not* the *real* Choral Music of the Church." I admit it is not that which has been in use in the Catholic Church for long centuries past, perhaps from its very foundation; it does not even belong to the English school of Ecclesiastical Music, so ably interpreted by Handel, Haydn, Clarke, Farrant, Boyce, and a host of others no less illustrious. I must still, however, maintain my position, by asserting that the question is not as between the music of the Church in a by-gone day, and a comparatively unrefined and illiterate class of worshippers, but between a class advanced to a high degree of intellectual, moral, and social refinement, and with reference to the progress and perfection of the art in this our time; and to do so, I must beg to be indulged in one or two remarks not strictly pertaining to the subject in hand. One great secret, it is apprehended, of the want of success of the Church, now-a-days, lies in her conservative character, her adherence to forms and traditions of a past age; or, rather, *a posteriori*, to the lack of appreciation of this her conservative character;—that is, she demands of her members a conformity to symbols, rites, and customs, that, however significant in a remoter period, present no such significance to the intelligent and acute judgments of her members at the present day. True, the Roman Church demands this in a greater degree, and still advances, or at least retains her own; but in her case, it is by the force of a slavish acquiescence, while the boast of our Church is, that with all her authority, she still allows the right of private judgment. This, however, is never to be conceded in the interpretation of her doctrines and sacraments, which form the fundamental basis of her existence as a Church, and which would be imperilled by its exercise—or, more properly, its abuse—but only to those "forms and usages" and that "discipline" which "by common consent and authority may be altered, abridged, enlarged, amended, or otherwise disposed of, as may seem most convenient for the edification of the people, '*according to the various exigencies of times and occasions.*'"

Now, does not this clearly apply, when, as in the present case, we find a class who are not moved by the severe Ecclesiastical Music of the Gregorian, or even of the later era I have mentioned, (I reiterate the assertion, that they *cannot appreciate* it: to allege, as is sometimes done, that the adoption of choir-singing is merely an excuse for introducing the opera into the House of God, would be a reflection upon their sincerity that I should be loth to indulge, and brings those who do allege it under the rebuke of our Saviour, "Judge not, that ye be not judged"); but who demand, for the satisfaction of their aspirations, a more refined and expressive style, belonging to a school, secular, it may often be, but not wanting—in fact, abounding—in a truly devotional and religious sentiment. I do not include, in this category, the bulk of the music of the Roman Church, which is of so sensuous and often of so florid a character as to be more appropriate to the oratorio or the opera than to the services of the Sanctuary; but those melodies running through the works of Palestrina, Beethoven (his symphonies more especially), Mozart, Mendelssohn, including even Donizetti, and a number of other less prolific German and Italian composers. "Art should be the handmaid of Religion"—only the handmaid, however, not the despotic mistress, to dwarf and cripple her power, and leave her merely a nominal existence in the heart. And in this case it can be made so; for to adapt these airs and chorals to the Psalms and Hymns of our Church (more especially to the latter in metre), as is the case in the standard collection of the church I have referred to, would be to give them a higher and more correct interpretation than they have ever yet received, and thereby to promote one great end of Church Psalmody. It could be shown, beside, that the interminable fugue, which forms the distinguishing characteristic of the English school, has thus been superseded by a truer method of reaching the sensibility of the hearer, without the anomalous process, as that does, of making the intellect its vehicle. At the same time, the choruses of Handel and Hadyn, and the anthems of others of the same school, are most inspiriting when performed by a mass of voices, and even their cantatas are nobly expressive when *properly* sung; but how few singers have the mental appreciation, or even the requisite musical cultivation, to do this effectively; and this forms the ground of their inutility. To illustrate this, coming, as it did, within my own knowledge, I cannot forbear mentioning an instance that occurred lately. It was at the funeral services of the late lamented Provisional Bishop of this Diocese, when, if at any time, the music should have accorded with the feelings of the hearers, bowed with sorrow at their loss. Instead of selecting a solo to be sung by a tenor or barytone voice (though, as I think, a funeral anthem would have been still more appropriate), the air, "I know that my Redeemer liveth," from the Messiah, was performed by a soprano, who showed, by her execution of it, that she did not apprehend the sentiment of either the words or the music, bestowing all her powers on simply the artistic rendering of the notes, and in which, if I remember rightly, there even occurred a *trill*—an ornament, as expressive of exuberant joy, universally admitted to be out of place in the ordinary services of any religious congregation, and therefore much more so on such an occasion. With the highest respect for the talents of the able musician who at that time conducted the music of Trinity Church, I cannot conceive how he could have so erred in judgment. This by the way. With reference to the first point you make, I must reply that it contains an imputation you surely could not have intended. Do they who thus worship God really do it with "feigned lips," and while "they draw near unto Him with their mouths," their "hearts are far from Him?" There may be individual instances, as there are in every congregation; but it would argue a want of charity to suppose that the great body of worshippers were only making a mockery of so solemn a service. And do they who, through physical disability, are unable to sing—do they worship God with "feigned lips," while their *hearts* are by this means soaring to heaven in notes of praise, or bowed by strains of penitence and humility? After all, it is the worship of the heart that God requires, though truly the worship of the lips should accompany it; but our affections are "prone to the earth, earthy," and it is, as by one means, to raise them, that music is retained as an accessary to the services of the Sanctuary; and therefore *any* mode which may best conduce to this end, cannot be uncatholic or inappropriate.

I remain, yours truly,
M. H. J.

New Rochelle, Sept. 14, 1855.

[Our correspondent is proceeding too hastily upon a mere begging of the question. It is not to be taken for granted, that when the *solemn*, and often *severe* music of the ancient Church was in its highest vogue, the worshippers were all "comparatively unrefined and illiterate." Alexandria, Antioch, and Ephesus—to go no further—were not cities among whose people there was wanting either what was literate or refined; for the arts were all flourishing, and the art of music especially. The further we advance in the Christian era, the more this will be found to be the case; for as religion kept pervading society more and more, so did the arts—sculpture, painting, and music more particularly—become more and more devoted to its service. And hence there is every reason to conclude, that the Church, more than a thousand years ago, was quite as capable of appreciating *right music* for the Sanctuary as in these degenerate days,—degenerate certainly in all that is *spiritual* in such arts, and their application to holy purposes, however there may be occasion to boast of them *intellectually*. And herein lies the great mistake. We are too apt to judge of sacred music through other media than those of the Spirit—through those of mere mental emotions, rather than those of that which must *come down to*, instead of being *generated in*, the material man. "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." And we must not be led away by the fleshly, that is, the natural feelings, which often resolve themselves into mere physical sensibility, or even sensuousness, when we may little suspect it. A powerful, a seemingly solemn sensation may be produced—overpowering, it may be, in its momentary influence, and keen impulsiveness; yet there may really be in it nothing of the Spirit of God. And the spirit of our "Psalms, and Hymns, and Spiritual Songs," is not to be of this order of sensitiveness, and emotion, but something infinitely more hallowed. Just as there are "itching ears" as to preaching, so are there as to singing. It is not to be entranced, that we are to seek in the music of the Church, but to be solemnized, to be sanctified, and to be edified; and to this holy end, the strains in use had better be sacred than voluptuous—yea, severe than delightful. We cannot go further into the subject at present. But perhaps our correspondent may find something in these few hasty comments not unworthy of his consideration.—EDITOR.]

For The Churchman.

KENWOOD.

In a recent contribution to the columns of this paper, attention was called to the merits of this boarding-school for boys; and now a few more words, as it goes into operation, may not be amiss. It is situated on the Ohio and Pennsylvania Railroad, but the distance of an hour from one of our largest Western cities, and easily approached also from the Dioceses of the West. To the South-West, especially, its location is of advantage, as, by means of the Ohio and Mississippi rivers, communication is easy between parents and sons. The year is divided into two sessions of five months each, and the first session opens on the 15th of October—an arrangement which well suits any travel on the rivers.

With respect to the house, we may state that it is substantially built, is both a pleasing and commodious edifice, with lofty and well-ventilated rooms, and supplied with every necessary modern convenience. It is situated on an eminence, retired from the village, in the midst of ample and well-shaded grounds. The boys will be received into the family of the Rector, will take their meals at his table, and be under his constant superintendence; and, provided with the services of a matron, they will have such other supervisory help as will secure to them the attention and comforts of home. It is a family school, and under a government both parental and pastoral.

The course of instruction is decidedly Academical, and is intended to fit boys, at the choice of parents, for farther Collegiate studies, or the duties and business of life. The Rector, it need not be said, will be assisted in the different departments by masters of the best qualifications. The Right Rev. Dr. Alonzo Potter, whose views on education are extensively known, has consented to become "Visitor of the School," and writes his approbation in the following words:—

"The Rev. Mr. Taylor, Rector of Christ Church, New Brighton, has explained to me the principles on which he purposes to conduct his Boys' Boarding School. I have also inspected the grounds which he has selected for a site, and the plan upon which the building is constructed. They commend themselves to my approbation, and inspire me with the hope that the enterprise will merit and command a generous support from the public. Mr. Taylor's views, in regard to the religious training of his pupils, are liberal and just, and will secure the approval of serious Christians of every name."

The necessity and blessing of some solid institution of this kind, west of the mountains, is self-evident; and the expectation of its founder is, that it will meet with a general and cordial support from those members of the Church who form the Western and South-Western Dioceses. It is a work of faith, and a labour that proceedeth of love, and the prayers of all are besought that the Head of the Church in heaven would grant it His blessing, and pour out upon those who have part in it, both professors and pupils, the abundance of His grace.

FIDELIS.

The East, the West, and the Pope.

The French and the Pope seem to be playing at cross purposes. Pio Nono, at the beginning of his Pontificate, boldly established a Latin Patriarch at Jerusalem; and he has been strongly pressed to take advantage of the present complication of affairs in the East, and make a similar aggression in Constantinople also; only (say the French) his Holiness must there appoint a *Frenchman*. This he is afraid to do;—he cannot trust his Gallican patrons as fully as his Jesuit advisers are inclined to do: so he has taken the middle course, and appointed the Roman Archbishop of Smyrna to be his "Vicar Apostolic" in Constantinople. The French, on the other hand, look coldly on the Pope's semi-excommunication of the Spaniards, and are half willing to take Spain into the Western alliance.

The text of the "allocutions" of July 29 against Switzerland, Sardinia, and Spain, has been formally published. The documents are timid, and only provoke an insolent rejoinder from the Spanish Government. The Pope tells his rebellious subjects in the Peninsula that he "has a good mind" to put in force against them all the anathemas of Trent;—then he half coquets with the Carlists; and yet excuses the Queen for her acquiescence in the measures against the Church.

The Papal course is by no means clear with respect to Spain. Her friendship is likely to be needed in the East: the Spanish consul, Don Pio Garcia, who has occupied no unimportant position in Jerusalem, in the recent struggles of the Greeks and the Latins there, has just been recalled, and the appointment (with enlarged powers) of his successor is a matter of some anxiety at Rome. The new title of the Spanish envoy in Palestine is said to be "Consul-General;" and he may owe his position to the determination of the French to have "an Ambassador" at the court of the Sultan,—M. Thouvenel,—instead of the *Charge d'Affaires*, who has hitherto sufficed. The object of France, Spain, and Rome, in the present movements, is partly political and partly religious; only each party is anxious for its own special interest.

The state of the Church in Spain at the same time is unparalleled. The relations of the Government with the Holy See are broken up; eight archbishoprics, or bishoprics, are vacant; four bishops are in exile; and the *cures* of their dioceses are under surveillance; even the episcopal functions of ordaining the clergy, or of admitting religious persons to ecclesiastical communities, are restricted by the civil power, and the Church property is seized for "national purposes." The Bishop of Coria (among others) has addressed a letter to the Queen, setting forth the wrongs which he himself has had to witness—(and, it is said, the statement is but a sample):—his palace was suddenly subjected to a domiciliary visit of the agents of the Government, acting under the Governor of the province of Carcerès, the papers and correspondence of the Bishop, his Vicar-general, Secretary, Principal of his seminary, and other priests, all seized,—even private letters of the most sacred kind not excepted,—and all persons directly or indirectly connected with these letters subjected to the most insulting examinations; and finally, the Vicar-general, Secretary, Sub-rector, Hospitaller, and others, all put under illegal arrest.

The Minister of Justice has attempted, in a circular to the Catholic powers, to vindicate the Spanish Government from the charge of having violated the Concordat with the Holy See: the organs of the Church have replied by a detailed list of twenty-four distinct acts of violation.

In Sardinia, the same revolutionary excesses are proceeding without check; the people looking on with silence, if not acquiescence. The Pope has allowed the priests to receive, "under protest," the Government stipends. The Sardinian Government will not permit the Pope's allocution to be read in the churches.

In Switzerland, the question of "mixed marriages" is coming to be a subject of angry dispute between the Church and State; and some priests are said to have been incarcerated for refusing to celebrate them.

In the midst of these European troubles it is astonishing to observe the steady attempts of Roman Catholic zeal in the East. The Pope finds time amidst his troubles at home to push his influence in Constantinople and Jerusalem, reorganize missions for China, and enter into the details of the work of a Bishop just departing to Siam.—*Literary Churchman.*

Statistical.

RELIGIOUS SOCIETIES.—The reports of the Religious Publication Societies of the country, as rendered at their anniversaries, show a great degree of activity. The Bible Society has issued 901,400 volumes, and received from all sources, $346,811; the Tract Society, 961,365 volumes, and received $413,173; the Baptist Bible Society has received $40,385; the American Sunday School Union has received $248,604; the Baptist Publication Society, $52,705; the Mass. S. S. Society, $33,720; the Presbyterian Board of Publication, $87,499; and the Congregational Board of Publication, $2,241.

ENGLISH COLONIAL BISHOPRICS.—By the Parliamentary returns just issued, it appears that the salaries paid to Bishops for clerical services rendered to the colonies of Great Britain amount to the annual sum of £32,306, which is distributed as follows:

Quebec, . . .	£1,990	Newcastle, ...	£833
Toronto, . . .	1,250	Adelaide, ...	800
Montreal, . . .	800	Tasmania, ...	1,250
Nova Scotia, . .	700	New Zealand, . . .	600
Fredericton, . .	100	Cape Town, . . .	800
Newfoundland, . .	1,200	Colombo, ...	2,000
Rupert's Land, . .	700	Victoria, ...	1,000
Jamaica, . . .	3,000	Gibraltar, ...	1,200
Barbados, . . .	2,500	Sierra Leone, . . .	900
Antigua, . . .	2,000	Mauritius, . . .	850
Guiana, . . .	2,000	Graham's Town, . .	800
Sydney, . . .	1,500	Natal, . . .	800
Melbourne, . . .	1,333	Lambaun, ...	500

BRITISH POST OFFICE REVENUE.—A return has been issued, which shows that the gross revenue of the Post Office for the financial year 1854–5, including the income derived from foreign and colonial postage, was £2,689,916 9*s.* 10½*d.*; the postage on letters returned, including £28,411 13*s.* 1*d.* charged on the East India Company, but written off by Treasury minute, was £54,579 18*s.* 4*d.*; the cost of management was £1,479,576 6*s.* 11½*d.*; charges other than management, £26,708 18*s.* 9*d.*, giving a net revenue of £1,129,051 5*s.* 10*d.* for the year. The total payment for the conveyance of mails by railways within the year amounted to £255,820 19*s.* 2*d.*, and for conveyance in previous years £127,597 19*s.* 9*d.* The cost of the money order department for England and Wales was £61,317, and the amount of commission received £77,694. Ireland cost £8,825, commission £7,654. Scotland cost £6,665, commission £7,520, showing a total expenditure of £76,807, as against £92,868 receipts. The amount paid by the public department of Great Britain for postage was £141,275 12*s.* 6*d.*, while for Ireland the amount was £13,867 14*s.* 11*d.*, giving total for the United Kingdom of £155,143 7*s.* 5*d.*

BRITISH EMIGRATION TO CANADA.—The annual returns of the immigration into Canada, during the past year, have just been published, and show a large increase, the total from the United Kingdom and the continent of Europe having been 53,183, against 36,699 in 1853. Of the total 53,183 immigrants, 35,132 were of British origin, the remaining 18,051 being foreigners. Of these, 14,000 British and 8,000 foreigners passed through to the United States, and the number that remained as permanent settlers in Canada was therefore 31,183. In addition there was an accession of 6,000 or 7,000 to the population of the province, by persons arriving from the United States. The disposition to settle permanently in Canada is stated to have been stronger than at any former period. This is attributed partly to the depressed condition of business in the United States, and partly to the effects of the Know-Nothing movement against foreigners.

KINGSLEY THE NOVELIST.—Mr. Kingsley, in some respects, holds common ground with both Dickens and Thackeray. Like the former, he is in his place among the poor, the simple, and the suffering of the humbler classes. Like the latter, he is at home in college-rooms and Belgravian boudoirs. But he has one element in which both Dickens and Thackeray are wanting,—a naturalist's and artist's familiarity with the fields, and woods, and rivers. He is a great landscape painter. Dickens can paint town pictures; but his power and sympathy as a painter end with man's working upon nature. Take him into the heart of the woods, plant him by the lush banks of a Devonshire river, or in the purple heatherflush of a Westland moor, and the Cockney stands revealed. It needs no conjurer to tell the reader that he never held in a hot horse by a cover-side, or threw a fly, or knocked over a grouse on the hill-side or a partridge in the stubbles. Nor has Thackeray ever indicated the power of the landscape-painter or the sympathies of the sportsman or naturalist. With Kingsley, on the other hand, the love for out-door nature, wild nature, sportsman's nature, reveals itself in almost every page. It is no small distinction to know England as Kingsley knows her. In fact, his knowledge of the parts of our island most distant from each other and most dissimilar in character, is such that one is puzzled to account for it. The Devonshire readers of "Westward-Ho" will certainly claim him for a Devonian. Wiltshire would put in her title on the strength of his unrivalled description of the chalk country in "Yeast;" while the reader of "Alton Locke" will hesitate whether to set him down for a rank Cockney or an amphibious fen-man. In another respect, also, Kingsley presents a distinctive characteristic. He is a clergyman, a working parish priest of the Church of England. It may be a sad truth, but it is one enforced on us by experience of clerical fictions, that his profession would seem at first sight more likely to mar than to mend his success as a novelist. Few of his cloth seem able to get rid of the surplice and the Church Catechism when they take up the pen of the novel-writer. If the Low Church, their novel is apt to be a tract in disguise; if the Oxford School, a polemic under false pretences. The habit of shutting the eyes to men and things as they are, and seeing only the unreal beings and imaginary world hebdomadally referred to from the pulpit, is all but inveterate with the class. But Mr. Kingsley belongs to that section of the Anglican Clergy—as yet, unhappily, a small one—which ranks itself neither under the banners of High nor Low Church. If any section of his brethren can claim him, and his master and friend, Mr. Maurice, it is probably that one which, for want of a better name, has been styled "The Broad Church," of which Dr. Arnold is usually considered the *prophetes.—National (British) Review.*

SUNDAY EMPLOYMENTS IN THE COUNTRY.—A correspondent of the London *Guardian* sends it the following remarks on "How to Employ an Agricultural Population on Sunday Evenings." He writes—"A few months ago I was appointed to a vicarage in the diocese of Lincoln, with a population of 360. I officiated there for the first time on the 17th of June last, when I found the singing very bad indeed, In consequence, I at once gave notice that there would be a singing-meeting at the church every Sunday evening at six o'clock. It was attended the first Sunday by about sixty people, the second by about seventy, and ever since it has been attended by about 100 to 120. We work hard for an hour and a half at the Gregorians and good old psalm and hymn tunes, and then for half an hour I examine the whole assembly, young and old, in some portion of Scripture, such as the history of Moses or of Jonah, &c. The hymn-book I use is *Hymns for Public Worship*, published by the Society for Promoting Christian Knowledge, price 4½*d.* In all this the people take the liveliest interest, which is manifest from the fact that they have purchased of me, since the 17th of June, seven dozen prayer-books, eight dozen hymn-books, and several Bibles. These and other means have been so far blessed as to add twenty-four to the list of communicants."

For The Churchman.

YE TOLD ME SHE WAS BEAUTIFUL.

(Most tenderly inscribed to the memory of Mrs. H. M. Johnson.)

All flesh is grass, and the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, but the word of the Lord endureth for ever.—*Isa.*

Ye told me she was beautiful
  As maiden e'er could be—
The gladsome music of her voice
  Was bird-like melody;—
Ye told me of a queen-like form,
  Of a face for beauty rare,
That rays of golden sunlight were
  For ever resting there.

And then, with rapture kindling,
  Ye spake of soul-lit eyes,
Like pure, sweet orbs resplendent,
  Meet for the starry skies—
Of a mystic grace and manner,
  Which could all hearts command;
And much ye spake of wanderings
  Both over sea and land.

Of all the hearts who loved her,
  Then of one, the fitting shrine,
For this peerless queen of beauty,
  This maiden half divine—
Of a glad and joyous bridal,
  Of many a day of bliss,
And gentle were your whispers,
  As ye spake and told me this.

One morn, a bright-winged cherub,
  From regions of the blest,
Folded its tiny pinions
  Upon a mother's breast:
Just when her cup of blessings
  With bliss seemed running o'er,
Ye said the cruel spoiler—
  And then ye spake no more.

But the low, the deep hushed stillness,
  The sadness and the gloom,
Told of maiden, wife, and mother,
  That Earth but claimed her tomb.
Yes! ye told me she was beautiful,
  But, O! ye did not tell,
If e'er upon that brow of hers
  Baptismal waters fell--

If she in sweetest infancy
  A child of God was made,
Or if upon her youthful head
  That holy hands were laid—
If oft beside the chancel rail,
  She ate the bread and wine;
And, O! ye did not say at last
  She craved this food divine.

Did God's sweet peace shine in her heart,
  And on her features now—
And was it, tell me, resting still
  Upon the clay-cold brow,—
And when, 'mid holy rites and prayers,
  She to the grave was borne,
O! could ye hail with glorious hope
  The Resurrection morn?

And did the blessed Angels come,
  And did they bear away
Her free and happy spirit then,
  To Paradise that day?
But of the joy that thrilled my heart,
  No words of mine can tell,
As when, in sweetest, gentlest tones,
  They murmur'd, *All is well.*

Branford, September 12, 1855. ELIZA GRILLEY.

FOR THE YOUNG.

SIR ISAAC NEWTON.

Men of great learning and talents, whom all people admire and praise, are found to be more modest than persons not so wise and good. Sir Isaac Newton was one of these great, and, at the same time, modest men. When a little boy at school, he surprised everybody by the curious little machines which he made with his own hands. He had a number of saws, hatchets, hammers, and other tools, which he used very skilfully. A windmill being put up near the place where he lived, he frequently went to look at it, and pried into every part of it, till he became thoroughly acquainted with it, and the way in which it moved. He then began with his knife, and saws, and hammer, and made a small windmill, exactly like the large one; it was a very neat and curious piece of workmanship. He sometimes set it on the house-top, that the wind might turn it round. He also contrived to cause a mouse to turn his mill. This little animal being put inside a hollow wheel, its endeavours to get forward turned the wheel and set the machinery in motion. There was also some corn placed about the wheel, and when the mouse tried to get at the corn, it made the wheel go round. Having got an old box from a friend, Isaac made it into a water-clock,—that is, a clock driven by a small fall of water. It was very like our common clocks, and about four feet high. At the top was a dial-plate, with figures of the hours. The hour-hand was turned by a piece of wood, which either fell or rose by water dropping upon it. This stood in the room where he lay, and he took care, every morning, to supply it with plenty of water. It pointed out the hours so well, that the people in the house would go to see what was the hour by it. It was kept in the house as a curiosity long after Isaac went to college. The room in which he lodged was full of drawings of birds, beasts, men, ships, and mathematical figures, all neatly made upon the wall with charcoal. When Isaac grew a little older, and went to college, he had a great desire to know something about the air, the water, the tides, and the sun, moon, and stars. One day, when he was sitting alone in his garden, an apple happened to fall from a tree to the ground. He then began to ask himself, What is the cause of the apple falling down? Is it from some power or force in the apple itself, or is the power in the earth, which draws the apple down? When he had long thought about this subject, he found out that it was the earth that attracted, or drew the apple down, and that this power of attraction is one of the laws of nature. By it, loose objects are retained upon the surface of the earth, instead of flying abroad through space. You have learned, that this earth is a globe, which turns over, day after day. It is attraction which gives weight to objects; hence it is sometimes called gravitation, which means nearly the same thing as weight. Isaac Newton also discovered that all objects whatever have an attraction for each other, and always in proportion to their size and the distance at which they are placed. Thus the moon, though a large globe, is under the attraction of the earth, and the planets are under the attraction of the sun. And it is by attraction they are all made to keep their proper distances from one another. These discoveries were justly considered as among the most important ever made; and for his having made them, reflecting men will ever venerate the name of Newton. He was also the first who showed that every ray of light from the sun consists of seven different colours; and he made known many other curious and wonderful things which were never known before.

He was of a mild and equal temper, and was seldom or never seen in a passion. He had a little dog which he called Diamond. He was one day called out of his study, where all his papers and writings were lying upon a table. His dog Diamond happened to jump upon the table, and overturned a lighted candle, which set fire to all his papers, and consumed them in a few moments. In this way Newton lost the labour of many years. But when he came into the study, and saw what had happened, he did not strike the little dog, but only, said, "Ah, Diamond, Diamond! thou little knowest the mischief thou hast done!"

Though Isaac Newton was a very wise and learned man, he was not proud of his learning, but was very meek and humble. He was kind to all, even to the poorest and meanest man. Though he was wiser than most other men, yet he said, a little before he died, that all his knowledge was as nothing when compared with what he had yet to learn. He was sometimes so much engaged in thinking, that his dinner was often three hours ready for him before he could be brought to the table. He died in the year 1727, at the age of eighty-five.—*Sargent's Second Reader.*

Children Ought to be Christians.

There is no child so young or ignorant, but that, if it know any thing, knows that children die, as well as older persons, and not one that has ever heard of Heaven but hopes to go there when he is dead. And most, if not all, know that in order to get there, they must be prepared for it. Some, no doubt, know in what this preparation consists, but others, probably, do not know. It is a very common thing for children to hope to go to Heaven, because they are no worse than other children, or perhaps because they fancy they are better than many others. We trust that such are better, but they can never get to Heaven on any such plea as that. If they go to Heaven at all, it must be, not because they are no worse than others, but because they are in some way better than those who do not go. But there are none that are good in themselves—none that do not commit sin—none that obey as they ought, and therefore none that can merit or purchase Heaven. But though we have no merit in ourselves, nor any ability to obey, in our own strength, there is strength and ability in Him who has purchased pardon for us. And this ability, promised to all who ask it, is also covenanted to us in our Baptism, sealed to us by Christ and the Holy Spirit in that Sacrament. Now, all have sinned and done wickedly. The youngest child has disobeyed its parents, or been angry with its brothers, or sisters, or playmates, and said and done things which ought not to have been done—has thought thoughts and cherished feelings which were wrong, and which must be pardoned before they can be happy. Now, Christ is ready and willing to pardon all that ask Him. But He has not promised to pardon any other. If, then, any children—any little children, even—know that they have done wrong, they should ask God to forgive them for Christ's sake. And if they ask in sincerity, they will be forgiven. Our Heavenly Father delights in mercy to all, but He has a special regard for children and little ones. They are the objects of His love and of His care. He loves them for their own sake, but He loves them more for Jesus' sake, who was once Himself a little child like them. Yes, and when He was here upon earth, He took such little ones *up in his arms and blessed them*, saying, *Of such is the kingdom of Heaven.* And even now he continues to receive such in the Sacrament of Baptism, folding them in His arms, and bestowing His blessing upon them. The Son of God, therefore, is not only our Saviour and Redeemer, but He is, or will be, our brother also if we but believe in and obey Him.

But perhaps some little child may ask how he is to believe, and how obey. It must believe, as it is taught, that when our first parents sinned and fell, they brought upon themselves and all their children such a weakness of spirit and such a wickedness of heart, that all are continually going astray. They must believe also that Jesus came into the world, lived and died as a man—thus bearing in His own body the punishment due unto our sins; and that after He ascended into Heaven, He sent down His Holy Spirit to assist us in doing our duty. And every child may know that, whenever he is anxious to know and do his duty, the Spirit is present with him to guide, direct, and aid him. The child, the little child, must not think that, because it is not a man or a woman, it cannot be a Christian. On the contrary, it is easier for it to become a true Christian when a little child than when it comes to be older; and it may, if it will try, become a better Christian than it can ever become when it is grown up to manhood. Indeed, if it puts off this duty until ever so late in life, it must then become as a little child if it would become a Christian, for our Lord said to the men to whom He preached,—*Except ye be converted, and become as little children, ye cannot enter into the kingdom of Heaven.* The little child, therefore, may become a Christian easier than an old person, because he has fewer sins to repent of, and because he has fewer sinful habits to overcome, and also because the Saviour especially delights in assisting and saving little children. And besides, there are not so many cares, and temptations, and trials, and perplexities in the way of children, as of those who are busily engaged in the active concerns of life. And they may become better Christians, because there is less of evil in the heart to be rooted out—less sin to be overcome, and fewer stains of guilt to be purged away. In every point of view, childhood and youth are the best and easiest time to begin the service of God. And all those children who are blessed with Christian parents, and friends, sponsors, and Sunday school teachers, anxious *to train them up in the nurture and admonition of the Lord*, should be mindful of their privileges, attentive to their lessons, and careful to practise them in their lives.

When they have any good thought, they should cherish that thought,—when they have a desire to perform any good action, let them be sure and do it, or when any good resolution springs up in the mind, let them keep it there, dwell upon it, think about it; and when the resolution falters or grows weak, pray to God for more strength, that they may be able to bring the same to good effect; and so will they be able to come unto Christ, to believe in Him, to know Him, to be an heir of glory with Him. They must not wait to see the Spirit of God, nor to hear it; but when they feel its influence springing up in the soul, then is the time for them to work. And this influence they will feel continually, and if they will but cherish it and follow it, and pray God to give them wisdom and strength to perform its bidding. If they do this, that influence will continue and increase until it shall bring them to the bliss and glory of Heaven—until they shall see Christ, and know Him, and be with Him, and like Him.—*Calendar.*

BLIND WARRIORS.—A new work, speaking of short-sighted warriors—amongst whom were Alexander the Great, Gustavus Adolphus, Frederick the Second, and Napoleon—makes mention of Zisca the Hussite General who gained his most celebrated victories at Kamnitz and Ausig, when totally blind. "Gilpin, after describing the wound which so nearly proved fatal to the veteran, thus continues:—'He was now totally blind; his friends therefore were surprised to hear him talk, after his recovery, of setting out for the army, and did what was in their power to dissuade him from it, but he continued resolute.' At the battle of Kamnitz, January 13, 1422, he appeared in the centre of his first line, guarded or rather conducted by a horseman on each side, armed with a pole-axe. When his officers informed him that the ranks were all well closed he waved his sabre round his head, which was the signal for battle, and his troops, rushing to the charge, completely defeated the Imperial army." Dumourier also was nearly blind when he was last employed. Davoust, when, at the battle of Auerstadt, he beat an army nearly double his own size, could see neither the enemy nor the position they held."

HEBDOMADARY.

FRIDAY, September 21.—*St. Matthew, A. M.*—St. Matthew was otherwise called Levi. He was a publican, or collector of the Roman taxes. He, like the other Apostles, left his house and all that he had, without delay, and followed Christ. This sacrifice would be the greater, from the opportunities which he must have had of adding to his gains. We pray for a like spirit of self-denial, that we may neither seek riches for their own sake, nor, if we have them, *love them* better than God. We cannot love both God and Mammon.

SUNDAY, September 23.—*Sixteenth Sunday after Trinity.*—The Collect to-day is a prayer for the Church, that it may be cleansed from all defilements, and may become a pure channel of the water of life; and further, that it may be preserved in safety against the attacks of evil men and evil spirits.

WEDNESDAY, September 26.—*St. Cyprian, Abp. M.*—St. Cyprian was one of the Fathers of the Church. He was Archbishop of Carthage in the third century, and in times of persecution and pestilence he proved himself a true and worthy Apostolic servant of Christ. His writings are treasured throughout the Catholic Church, as high authority both in doctrine and practice. He died a martyr's death, being beheaded A. D. 258.

Words in Season.

It was in the month of May, 1841, I took my place by one of the coaches for the north, which left London in the evening. There was no railroad from London to York then; and to clear eight or nine miles an hour was thought good travelling. I had been attending some of the religious meetings which are held in town during that month, and, having been engaged in other business, and hurried to get it finished, was somewhat fatigued. I meant to have travelled on the outside, but finding it was likely to be a rainy night, I got down from the roof and paid the inside fare. An elderly farmer did the same. Having exchanged a few words of civility with him I composed myself to sleep; but had scarcely done so when he said to me in a mysterious whisper, "If I were to tell you where I have been to-day you would call me an old fool." I wished he could have held his peace, for I was just falling into a pleasant slumber. But I replied, "I hope I should not be so uncourteous as to call any one a fool, especially a stranger, of whom I know nothing." "I've been in Exeter Hall!" he said. I answered that I should be the last person in the world to call him a fool for having been there, for I had been there myself. "What, at the British and Foreign Temperance Society?" he asked. "No," said I, "but at the Meeting of the London Society for Promoting Christianity among the Jews." I also told him that I had attended the Annual Meeting of the Church Missionary Society on the preceding Tuesday in the same building. He asked me the nature and objects of these two societies, and seemed much interested with the short account I gave him of their proceedings. I found him a simple-hearted man with much good feeling. So little did he know of the religious movements in the world, that the only two societies he had heard of were the Society for Promoting Christian Knowledge, and the Methodist Missionary Society; and to each of these he gave his guinea. He told me his history. He was one of many children. His parents had been industrious, hard-working people, and never suffered their children to eat the bread of idleness. They had risen far above want, and my companion had a small farm of his own. I asked him whether his parents had given him a good education. He said that such things were little attended to in his young days, and that he was sorry for it. He had, however, picked up a little learning, as best he could, and was able to read and write. He read his Bible, he told me, most days, and went to Church once on a Sunday (they had only one Service at F., where he lived), and the other part of the day to the Methodist meeting. He had been a widower for some years, and was very anxious about the spiritual welfare of an only son. He had other things on his mind which made him uneasy. He said he wanted direction. He did not know how to act for the best. He wished to act right, but was in perplexity. I asked whether he had made his difficulties a subject of prayer? He honestly confessed he had not. I told him that he had neglected the best remedy; that God was ever more ready to hear than we to pray; that He was wont to give us far more than we either desire or deserve; that whatever we prayed for in the name of Jesus Christ His Son, in faith and hope, He would certainly give us, so far as it was for our good and His own glory. Finding him attentive, I went on to say, that God was so good, He gave us permission to pray for others as well as ourselves, for our children, relations, friends, neighbours, servants, and the like, and that Christ had taught us to pray for our very enemies. I reminded him that Job's own captivity was turned when he was praying and interceding for the friends who had ill-treated him, and that God loved to hear us praying both for ourselves and others, if only we prayed to Him in the all-prevailing name of Jesus, and with our whole heart. He interrupted me by saying, "But, sir, I don't know how to pray, I am so ignorant; I wish you would teach me a prayer." I told him I would furnish him with a prayer, very short, yet very full and comprehensive, and one which it had already pleased God to answer in a remarkable manner. So I repeated to him the prayer of Jabez: "Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me!" He said, "What a beautiful prayer!" and asked me to repeat it again. He said it after me, and again I repeated it, that he might get it quite perfect. * * * * *

Having thus given him a tolerably long homily, and feeling weary, I told him that he must now let me have my nap. For a minute or two he was silent, but he could not refrain himself long, and he effectually aroused me by the following touching appeal:—"Sir, I'm an old man, and mayn't be here long. I never was talked to in my life as you've been talking to me now, and never may be again. I don't like to lose the opportunity. I wish you would talk on. I'm drinking it all in, and hope to be better for it as long as I live. You said you had only a matter of sixty miles to go, and we've come thirty already. Do give me some more advice to the end of your journey, and have a good sleep when you get home." The appeal was irresistible, and I have often thought since what an opportunity for usefulness I was near losing by yielding to self-indulgence and sloth (?), when God had work for me to do. And I would respectfully suggest to my Christian brethren, whether in the Ministry or otherwise, that if we are on the look out for opportunities (especially in travelling), and pray to God for grace to use them aright for His glory, we shall seldom take a journey, or even a long ride, or walk, without finding some opening for doing good either to the bodies or souls of our fellow-creatures. It is not every one who is equal to talking with others about religion. One has his gift from God after this manner, another after that. Some, however, have the gift, but have never stirred it up. (2 Tim. i. 6.) And there are few who may not endeavour to lead conversation into a profitable channel, and to drop some useful word. The gift of speech is a talent for the use of which we are responsible no less than for silver and gold. And if we can do nothing else, we may find many an opportunity of putting a useful tract or book into another's willing hand, for which he may have cause to thank us throughout eternity. And who can calculate the good effects which may flow from such a practice in course of time, if only God's blessing is sought upon it, and it is pursued with simplicity and godly sincerity. "Cast thy bread upon the waters; for thou shalt find it after many days. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." (Eccles. xi. 1, 6.)—*From the Coach Companion, a true story, by a Clergyman.*

COLOURS AND WORDS.—The foundation of the connoisseurs' preference for the Dutch masters is exceedingly slender; it is the painter who, in reality, enjoys and admires their works; whose reputation (which induces the connoisseur to purchase them) is derived from the painter's appreciation of their technical merits. Most of the Dutch pictures are composed of subjects gross, vulgar, and filthy; and where this is not the case with the subjects, the characters introduced are such as degrade the human species below the level of the brute creation. As a proof of the correctness of this statement, let any one put the employments of most of the figures into words, and see whether the description would be tolerated in any decent society. And further, is the selection of scenery in these works remarkable (or is it not the reverse) for any of those features which delight either in Nature or Poetry?—*Life of Collins.*

RECEIPT FOR MAKING FRIENDSHIP.—In Pliny's Natural History we find a very curious receipt for making Roman friendship, the principal ingredients of which were union of hearts, a flower that grew in several parts of the empire—sincerity, frankness, disinterestedness, pity, and tenderness, of each an equal quantity. These were all made up together, with two rich oils, which they called perpetual kind wishes, and serenity of temper, and the whole was strongly perfumed with the desire of pleasing, which gave it a most grateful smell, and was a sure restorative against vapours of all sorts. The cordial, thus prepared, was of so durable a nature, that no length of time could waste it; but what is more remarkable, says our author, it increased in its weight and value the longer you kept it.

THE error of a moment may become the sorrow of a whole life.

TENNYSON'S BATTLE PIECE REVISED.

[In Tennyson's (the English Poet Laureate's) new volume of Poems, this celebrated piece is improved since its first appearance. It now reads as follows:—]

Half a league, half a league,
Half a league onward,
All in the valley of Death
  Rode the six hundred.
"Charge" was the captain's cry,
Theirs not to reason why,
Theirs not to make reply,
Theirs but to do and die.
Into the valley of Death
  Rode the six hundred.

Cannon to right of them,
Cannon to left of them,
Cannon in front of them,
Volley'd and thunder'd.
Storm'd at with shot and shell,
Boldly they rode and well
Into the jaws of Death.
Into the mouth of hell
  Rode the six hundred.

Flash'd all their sabres bare,
Flash'd all at once in air,
Sabring the gunners there,
Charging an army while
  All the world wonder'd.
Plunged in the battery smoke,
Fiercely the line they broke;
Strong was the sabre stroke,
Making an army reel,
  Shaken and sunder'd;
Then they rode back, but not—
  Not the six hundred.

Cannon to right of them,
Cannon to left of them,
Cannon behind them,
Volley'd and thunder'd.
Storm'd at with shot and shell,
They that had struck so well,
Rode thro' the jaws of Death,
Half a league back again,
Up from the mouth of hell,
All that was left of them—
  Left of six hundred.

Honour the brave and bold!
Long shall the tale be told,
Yea, when our babes are old,
  How they rode onward.

Prayer before Divine Service.

There is a custom so prevalent in English churches as to be almost universal, and a very excellent custom too, namely, that of offering up a private prayer immediately upon assuming our place in the church. I believe that in most churches a person who should take his seat without first appearing at least to offer a prayer would be regarded as ignorant and rude, if not something worse. But yet, like many other customs, there would sometimes appear to be too much of custom and too little of reality in the practice; and not unfrequently a man seems as though reading in the crown of the hat which he holds before his face, rather than as though he were engaged in prayer. But the practice is a most holy one, and commends itself to our judgment as appropriate, not to say necessary; for the success of public worship depending (as it does) upon the present help of God's Holy Spirit, we cannot too soon after our entrance into God's House ask His blessing upon the work which we are about to take in hand; soon we shall be joined in the public expression of prayer and praise, and in order that we may not be left behind in zeal and spirit by our fellow-worshippers, it is well to pray for God's preventing grace. Moreover, if we could fully realize the character of a church as being the presence-chamber of the Most High, the place where His honour dwelleth, the house where He has been pleased to put His name, the guest-chamber where Christ meets His disciples and sups with them, we should also feel that a posture of reverence befitted a suitor in this presence-chamber. It is no superstition, but a wholesome and reasonable feeling, I would almost say that it is an instinct of the human mind, which invests churches with a solemn character and would teach us to fall down and ask God's mercy whenever we are called upon to enter them; but even apart from this, private devotion is the proper preparation for public, and it may safely be said that he will never reap the full benefit of public prayer, who has not first prepared himself by begging the assistance of God's Holy Spirit. And undoubtedly the general prevalence of the custom of which I have spoken shows that this is felt to be true; nor is there any need to recommend the introduction of a practice which already is well-nigh universal; but I may without danger of wasting my reader's time suggest, that the manner of prayer before public worship is apparently in the case of many Christians not quite what it should be, and I may also perhaps do him a service by presenting to him a few such appropriate prayers as I have been able to find. Those which are given below are to be taken merely as specimens; the collection might be swelled indefinitely.

I would say then, Christain reader, when you come into God's House for public worship, remember that you have a difficult task to perform, difficult at least if it is to be performed well; you have to remove if possible from your mind all worldly thoughts, and to hold yourself in the attitude in which you would hold yourself, if you were one of a body of persons admitted into the presence-chamber of your sovereign, to acknowledge great benefits received and to ask a continuance of past favours. This is not easy. Satan will strive to prevent you from obtaining a blessing if he can, and only God's Spirit can so influence your mind as to bring it into tune with the minds of angels and archangels who without weariness ever worship God; *kneel down* then on coming into church, and offer up with all earnestness such prayers as the following:—

Lord, let me behold Thee in this Thy sanctuary, and see Thy power and glory! For Thy loving kindness is better than life itself, therefore my lips shall praise Thee. As long as I live will I magnify Thee after this manner, and lift up my hands in Thy Name. O satisfy me with the riches of Thy mercy which are in Jesus Christ our Lord. Amen.

This is the house of God, this is the gate of Heaven! Give me grace, O Heavenly Father, to remember that I am in Thy presence; may our prayers and praises rise before Thee as sweet incense, and do Thou hear from Heaven Thy dwelling place, and when Thou hearest forgive.

O how amiable are Thy dwellings, Thou Lord of Hosts! My soul hath a desire and longing to enter into the courts of the Lord; my flesh and my heart rejoice in Thee, O most merciful and gracious God!

Almighty and everlasting God, mercifully look upon our infirmities; and in all our dangers and necessities, stretch out Thy right hand to help and defend us, through Jesus Christ our Lord. Amen.—*The Rev. Harvey Goodwin's Guide to the Parish Church.*

EGYPTIAN EXCAVATIONS.—Mr. John B. Greene, son of an American banker, (the English papers tell us,) has succeeded, notwithstanding the difficulties attendant on clearing away the palace of Medinet Habora, in discovering the celebrated Egyptian calendar of which Champollion could only copy the first lines. A cast of this monument was taken on the spot by means of a peculiar kind of composition. Different colossal figures, the upper part of which were only visible, have now been cleared away, and brought to light; one of them in excellent preservation shows the features of Rameses III., and is about sixty feet high. The excavations of Mr. Greene, which have just completely made known one of the most important edifices of Pharonic Egypt, will, by the numerous inscriptions which they furnish, throw fresh light on the different points of Egyptian philology.

A VERY curious and interesting volume may, it is said, shortly be looked for. Some additional MS. notes by Boswell, of Dr. Johnson's conversations, have been lately discovered, and are about to be given to the literary world by Mr. Monckton Milnes.

A Word to Young Mistresses.

Do not be in a hurry, directly you are married, to hire a kitchenful of servants. Consider first what your means will properly allow, and what will really add to domestic comfort, rather than what will gratify your own regard to appearances.

Your parents may have been prosperous, and possessed of sufficient means to justify their keeping many servants; but that does not make it either necessary or right that you should do the same. Perhaps they did not when they were setting out in life, which may be one reason why they can afford to do it now. At any rate, their doing so does not give you a claim to the same indulgence (if such it may be called), as it is your husband's circumstances, and not your parents, that you are now to consider. Not a few unsuccessful young tradesmen may trace their difficulties to a want of proper caution in this respect. And who is there that would not shrink from the idea of her husband being classed among the unsuccessful? Let the young wife remember, then, that much of her husband's success is in her power.

As to the necessity of keeping more than one servant, I will repeat a rough rhyme which I met with the other day, when amusing myself by looking over an old copy-book, wherein my great-great-aunt had been taught, at one and the same time, good writing and a variety of wholesome truths:—

"When I a servant had, I *had* one then;
When two—I had but half a one; and when
I had three servants—I had none at all;
Thus was I served by one, two, three, and all."

This was the oft-repeated writing copy of a little girl in the year 1721. Perhaps it then proved a puzzle to her; but no doubt she afterwards understood it very well, for she lived to a good old age. And those young ones who read and cannot understand it now, may ask an explanation of some elderly friend; and well will it be if they profit by the experience of others, and so avoid the countless troubles induced by needlessly adding to their expenses and responsibilities in the unnecessary hire of servants.

The copy would seem to express that a mistress may be better served—that is, have more real help from only one servant than from two, or even three.

No doubt this is often the case, especially where the mistress herself is young and inexperienced. It is not uncommon for a young mistress to hire a young servant, with the idea of "bringing her up to her own way, and so forming a servant that she will like." Ninety-nine times in a hundred this scheme proves a failure; for if the mistress is successful in training a girl, the most frequent ending is that she wishes to exercise her newly-acquired knowledge in a "better place," and the mistress is left to train another, if she chooses. Generally, however, mistress and maid being both practically inexperienced, they blunder on together for a time amidst much discomfort, until the maid thinks she has too much to do, and the mistress is persuaded to hire a second to help the first, and soon finds that a third is wanted to help them; and that with them all she has no addition of ease, but that discomfort and expenses are greatly and unjustifiably increased.

How is the mistress to extricate herself from such a maze? She must believe that it is not more hands, but knowledge and management, that is needed, and that one capable servant would be of more use to her than three, whom she cannot guide, and who cannot guide themselves.

If, on commencing housekeeping, you feel that you are rich enough to hire one servant, choose a good one; she will be less expensive and more useful than one who needs to be taught everything.

If your means appear to warrant your hiring two, consider whether the second is likely to prove an addition to your comfort, and whether the money that would be so spent might not be more wisely laid by for a rainy day.

If you are to think twice before taking a second, think many times before you have a third. Remember that not only expenses, but responsibilities and cares, are necessarily, in some measure, increased to the mistress by each servant that she has, and that, as our copy tells us, she may be better served by two than three, and better by one than by two.—*English Churchman.*

LITTLE CHILDREN.—In the days of my sadness, when I knew no joy on earth, scarcely hoped for any joy in heaven, I yet shared in one affection of Christ—for I loved little children, and derived happiness from being near them. But how weak was this love compared with that which I now felt. Seated at my window, with little Miriam on my knee, my heart throbbed with happiness as I listened to the delicate intonations of her voice, murmuring her mother's name or mine. How strong was the chain which bound me to that infant existence. As I looked into her face, I seemed capable of picturing to myself the celestial beauty of Eve, when, led by the hand of God, she came invested with softness and purity to meet our first father in the garden. Little Miriam, like her mother, had eyes of blue, which I beheld turned up to heaven with seraphic brightness, as on her mother's knee she lisped her first prayer. How majestic does the name of God sound when pronounced by the lips of a child. If there be joy in heaven over one sinner that repenteth, must there not also be great joy, when she, who might be a sinner, is preserved by grace, and attracted towards God from the beginning? Sometimes, as I gazed upon her opening features, I trembled to think that I had made myself answerable for the destiny of a human soul. Little do we reflect how mighty a task we undertake when we invite a whole family of spirits to take up their residence with us, and call us parents. Once, as the evening came on, I sat as usual, with little Miriam upon my knee. She had fallen asleep, and her breathing seemed to perfume the air. Below me, in valleys and undulations, the country stretched away to the sea, over which the sun was already sinking. Towards the north and south, the whole firmament flamed with rosy and saffron light; while the disk of ensanguined gold went down gradually behind strata of dark clouds. Tints of purple and crimson, intermingling like tangled thread over the sombre vapours, while fringes of yellow light stretched along the lower edges of the sky. Little isles of brightness and glory followed the descending orb, drinking as from an exhaustless fountain his golden splendours. Then the horizon formed itself into a crystalline ellipse, suffused with orange tints, above which were piled amethyst, and sapphire, and jasper, and emerald, until at the zenith, the cerulean blue appeared studded with stars. Conceiving myself to be alone with the child, I exclaimed, "O God, let the setting of my soul upon this world be like that blessed appearance. Let me be received into thy bosom, as yonder sun is received into the bosom of the west; and let Christ be there to usher me into Thy presence, though it be as one of the least of His disciples."—*Philosophy at the Foot of the Cross.*

MISS NIGHTINGALE is one of those whom God forms for great ends. You cannot hear her say a few sentences—no, not even look at her, without feeling that she is an extraordinary being. Simple, intellectual, sweet, full of love and benevolence, innocent—she is a fascinating and perfect woman. She is tall and pale. Her face is exceedingly lovely; but better than all is the soul's glory that shines through every feature so exultingly. Nothing can be sweeter than her smile. It is like a sunny day in summer; and more of holiness than is expressed in her countenance one does not often meet on a human face as one passes along the dusty highways of life. Through all her movements breathes that high intellectual calm which is God's own patent of nobility, and is the true seal of the most glorious aristocracy—that of mind, of soul.—*Trenery's City of the Crescent.*

WHAT are termed by irreligious men "the fortunate chances of life," will be regarded by the devout mind as constituting a hidden treasury of boons, held at the disposal of a gracious Hand for the incitement of prayer and for the reward of humble faith. The enthusiast who, in contempt of common sense and of rectitude, presumes upon the existence of this extraordinary fund, forfeits by such impiety his interest in its stores. But the prudent and the pious, while they labour and calculate in strict conformity to the known and ordinary course of events, shall not seldom find that from this very treasury of contingencies God is "*rich* to them that call upon him."—*Natural History of Enthusiasm.*

THE CHURCHMAN.

NEW YORK, SEPTEMBER 20, 1855.

☞ All letters on business must be addressed to THE PROPRIETOR of *The Churchman*. All communications and articles concerning the paper to THE EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

"Beta" is right. We shall be glad to hear from him again.

"Clericus" will find the subject he alludes to noticed in our columns this week.

"The Voice of a Soul" next week.

We made a great stretch of courtesy in admitting any letter from Mr. Hopkins *personally* into our columns on a subject not merely of personal but of public interest, because altogether involving Church principle and Church integrity. But as a third communication from that gentleman on the same subject is only, in substance, a reiteration of what he has already said *twice* before, only with the addition of a little bit of personal taunt, not to say insult—not so much, it is true, of ourselves, as of those with whom we are proud to be connected in the *Churchman*—he has no claim whatever to our further indulgence. All we have to add is, the repetition of our sincere and earnest conviction, that in his present business occupation—for he is a *trader*, as well as an *editor*—he is in an utterly false position as the ordained minister of a Church which has such urgent need of his services in his legitimate vocation; and that the case is not altered by the sanction of any Bishop—for the sanction of all the Bishops in Christendom would not make that *right* which is so palpably *wrong*.

☞ As our paper is published at an early hour on THURSDAY mornings, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week.

Advertisements, notices, acknowledgments, &c., should be sent to the office *before noon on Wednesdays*.

NOTES OF THE WEEK.

—A correspondence from Philadelphia, which we publish elsewhere, has arisen out of circumstances which reflect great discredit upon certain of the Clergy, who, out of pure spitefulness at the *Churchman* having got into independent lay hands, have ever and anon, during the last twelvemonths, been assailing us in the most dastardly manner with misrepresentation and abuse, as well in such secular as in such religious papers as would admit their envenomed scurrilities. One of the most congenial of these channels for the outpourings of their malignity, has been the paper which so awfully profanes the name it bears of the *Banner of the Cross*,—a symbol, it ought to be, of peace and good-will, but which has thereby been desecrated by being made the vehicle of wrath and strife, of envyings and backbitings,—and this originating, on its own part, in displeasure with us for having questioned, as we did most conscientiously, and as we certainly had a right to do, the propriety of clergymen, who have obligations of quite another kind, as Pastors of Christ's flock, pressing severely upon their constant, undivided attention, perverting the Holy Orders to which they have been solemnly ordained, to newspaper occupation and responsibilities. In the case more especially referred to—as also in two in our own city—not only is an important parish neglected for those distracting pursuits, but the Pastor further profanes his sacred office by becoming a trader—being in business as the proprietor and publisher of the journal! "Birds of a feather flock together." And when, just a year ago, the late Editor of the *Churchman*, who most unhappily was a clergyman, having fortunately alike for the *Churchman* and the Church, discarded himself from his office, and this having led to the cutting asunder of a clerical clique from our paper, which had too long been an incubus upon it,—when these events, so full of hope as we always thought they were, and so fruitful of advantages as they have proved to be, had filled them to overflowing with rage and fury against us, it was not unnatural that they should have recourse to, among other appropriate channels, the columns of so congenial a spirit as their reverend brother at Philadelphia. Their machinations, in these and other ways, have been that of the most inveterate malice, from first to last,—they have tried to injure us in every possible manner; they have not only employed misrepresentation, and scurrility, and ridicule, but they have endeavoured to arouse a suspicion of our honesty and good faith, both as respects the motives, the principles, and the objects which actuate us; and while they have with one breath propagated false reports, that the circulation of our paper was falling off, and that it was fast going down, they have with another—the amiable wish all the while being father to the anxious thought—sought to induce the Clergy, in all directions, to discontinue their subscriptions. It is no fault of theirs that they have not prevailed, and that the *Churchman* now, after a twelvemonth's ordeal of this miserable persecution, is in a higher, a healthier, and a stronger position than it has ever been before during the whole quarter of a century of its existence: and judging from the testimonies we are constantly receiving of its value and usefulness in the cause of the Church, we are persuaded that it is doing infinitely more practical good, far and wide, both among the Clergy and the Laity, than it ever did before. Since the paper came into its present much abused *lay* hands, its circulation has been doubled; and it still goes on increasing, especially among the laity—the mind of whom, all must admit, it is of the first importance to imbue with the sound Church principles we are striving to inculcate.

The late co-editor of the *Banner*, now that he has come to reside and engage in active ministerial duties among us, has doubtless found all this out, from what he hears and sees and feels, everywhere in our midst, save in the haunts of the revengeful clique aforesaid; and hence the natural and creditable anxiety he has shown, in the correspondence already referred to, to free himself from all suspicion, in his new and noble mission, of having anything to do with such unworthy, such disreputable proceedings—notwithstanding the taint of his Philadelphian antecedents.

But this abuse of the holy office of the Priesthood must, in common decency, be put an end to. Were the practice of clergymen turning newspaper editors always free from such unseemly exhibitions of strife and enmity and vituperation, as have occurred ever and anon during the last quarter of a century, to the scandal of the Church, there is a violation of sacred obligation involved in it, as that of men solemnly, in the sight of God, and by the invocation of the Holy Spirit, ordained to ministerial work, which under any circumstances is most reprehensible, and which in times like these, when all the hands which can possibly be secured, and far, far more, are so urgently wanted in the sacred and legitimate duties of the ministerial office, can never be tolerated.

But come what may, our course is resolved upon, and all the resistance they may make to, and all the abuse they can pour upon us, will have no manner of effect in turning us aside, one hair-breadth, from our purpose. The most signal success has, in this first year's trial, crowned our humble but honest efforts, and everything we experience combines to assure us, that infinitely higher success is in store, should it please God to spare us, in years to come.

—We give in our columns this week one or two gratifying evidences of the steady progress of our Church, both as to actual extension and sound development. The little notice which the respected Rector has sent us of Grace Chapel, Yantic, Connecticut, is one of these evidences; for it is a "free chapel"—situated in a manufacturing village, among a growing population of working people, to whom it presents the Gospel of Christ, and the Ordinances of His Church, as such holy gifts ought ever to be offered, so that the poorest may come and "drink of the waters of life *freely*,"—not, of course, without the responsibility to bring in return their own gifts to the Altar, however poor they may be, always remembering that the poor widow who brought but her mite, "cast in more than they all;" but imposing upon them no pecuniary *exaction*, and thereby realizing the divine assurance, that such privileges are not to be *bought* with money, and with a price. Another is that of a most interesting visitation by our beloved Provisional Bishop to a hitherto almost unexplored region by the Church—the valley of the Schoharie in the northern part of this Diocese, where not only was a Confirmation held, but the cornerstone of a church edifice laid by the Bishop. Nor is this all. Occasion was appropriately taken to hold the Northern Convocation there also, whose proceedings were not only most interesting in themselves, but left a most hopeful impression as to the Apostolic character and Catholic claims of our Church, in a region where hitherto it has been but little known. Another important issue of this visitation was the making of a most promising effort to effect a Church Building Organization, the example of which, it is to be hoped, will be followed elsewhere: it is, it appears, the first attempt of the kind in the Church in this country, and it deserves not only to be successful itself, but to lead to the successful adoption of such a plan in all directions. Much of all this hopeful energy and earnestness may be traced to the influence of the Provisional Bishop. God grant that he may long be spared to us to go on shedding forth such blessings throughout his extensive Diocese!

—It is from no want of sympathy with the "Poor Presbyter," whose letter we publish in another column, that we are induced to offer a remark which may not appear very solacing in such a case, but which is nevertheless true, and one which is but too much called for in numerous similar cases. We are far from questioning the devotedness of such poor and ill-requited Presbyters to the Ministry of the Church—we are far from disbelieving that they have made personal sacrifices to maintain it. But for whose sake have they manifested the one, and incurred the other? And who is it that calls for at the hands of His ministers, nay, of us all, infinitely greater devotedness and sacrifice than, in these degenerate days, men ever feel themselves called upon to make—the sacrifice, not of ease, and comfort, and luxury, and prospects in life merely, but of life itself in His service, should it be required? A great and fearful responsibility undoubtedly rests with the Church—and with its laity especially—for allowing such neglect, may we not say such destitution, as that which the letter referred to describes. But this does not exonerate the Clergy from their obligations, who must ever go forth in faith, and with their lives in their hands, counting them not, or aught else they have, dear to them, in their Master's service. The questions this "Poor Presbyter" asks, "If I should speak conscientiously, how could I advise our poor young men (and for the most part they are the ones who enter the Ministry) to prepare themselves for Holy Orders? How can I work for the Church who suffers her ministers to fare so hard? What inducements can we point out that will lead men to fit themselves for her destitute pulpits?" indicate altogether a wrong frame of mind. It is most painful to read it,—infinitely more painful on account of the spiritual insensibility, than the temporal necessity that is disclosed. How different from the Apostle, who "counted *all things* but loss for the excellency of the knowledge of Christ Jesus our Lord!" What a contrast to "the noble army of martyrs," who so freely and heroically laid down their lives for the Church! It argues, such repining, a sad delusion. Can it for a moment, in sober seriousnesss, be apprehended, by any one, at least, that is really "in the faith," that though men "in the Church" will do nothing for "many a poor disabled clergyman," God will forsake them, if they do not forsake Him and His Holy Service? Is there not faith to say and feel assured, "The Lord is my Shepherd, I shall not want?" Or is there not confidence to declare, "Take not the word of truth utterly out of my mouth, for I have hoped in Thy judgments?" And is it not always "better to trust in the Lord, than to put any confidence in man?" We know it may be answered, that this is all very fine in theory, all very plausible on paper; but that it will not do much towards satisfying a hungry man. Yet is it God's own Word in which we find it all; and it would never be of God, most assuredly, if it would not stand the test of practical experience. The words of our Lord Himself are to precisely similar effect, when He said—"The life is more than meat, and the body than raiment"—and "If then God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, how much more will he clothe you, *O ye of little faith!*"

One word more. To "work for the Church" in the Priestly office, is to work for God. And, to say nothing, therefore, of the sinfulness of any misgiving of God's righteous dealing in such a case, is our unhappy friend quite sure that he has pursued God's own appointed way in seeking from the Church a fulfilment of the promise—"They that minister about holy things, live of the sacrifice, and they that wait at the Altar are partakers with the Altar; even so hath the Lord also ordained, that they that preach the Gospel should live of the Gospel." Is it, we say, in this, God's own ordained course of procedure, that he has sought his living; or is it that he has been content to hire himself out, as would a man in a worldly calling, to do a certain fixed amount of work? Has the waiting at the Altar, and being partaker with the Altar, had anything to do with it? Have those to whom he has ministered about holy things been so instructed by him as to see and feel constrained that he, their Priest, must "live of the sacrifice"—that when he has sown unto them spiritual things, they must account it no great matter that he should reap their worldly things? And to enforce all this, and make it practically and personally available, have they had the opportunity every Lord's Day of bringing their gifts to the Altar, that there they may be sanctified, and for that very purpose? Our reverend friend, we trust, will pardon us for saying this. But, he may depend upon it, it is the way in which God has promised His blessing—the blessing that never faileth them that walk in His way. And were we in such a position, we should strive to take courage, and still go forth in faith, and "in the name of the Lord."

—We see no occasion to alter the opinion we have expressed respecting Mr. Davenport's deposition by the Bishop of Western New York, whatever reason we may have, as the facts of his unhappy case are made better known to us, to sympathize still more warmly yet more regretfully with him. That Mr. Davenport was an earnest-minded Priest of the Church Catholic of Christ, we will not dispute,—that he has yearned after a more real and spiritual state of things than he saw around him, we will not deny,—that he was discouraged, perhaps disgusted, by the obstacles thrown in his way, we cannot but be afraid,—and we will even go so far as to say, that we believe he had persuaded himself, under the morbid excitement produced, that he might properly connect himself with a religious community like the Irvingites, without being guilty of secession, but only as a supplemental means of Christian service and devotion. There, however, was the great mistake. He could not be in communion with a body of schismatics, and remain faithful to that Church from which, as schismatics, they had cut themselves off, and thereby made a fresh rent and division in the Body of Christ. It was a fatal delusion to suppose so. Whatever there may be to dissatisfy us in the state of our Church in some respects, it is our bounden duty to "abide in the ship:" and should the causes of dissatisfaction become a hundred-fold greater than they are, so long as she retains, along with her Apostolic prerogatives, *all Catholic Truth*, that bounden duty will still remain in full force. Besides, these very causes are only so many additional reasons why earnest and conscientious men ought to remain at their post, and strive faithfully and energetically to remove them. We make these few cursory remarks in answer to Mr. Davenport's communication to us on the subject, which we do not understand that he wishes us to publish, and which we ourselves have no wish to do. We would fain hope that he will yet see his error,—we pray God that he may! Let him remember, that *others' faults* will never excuse *our own*; and that insincerity in solemn obligations, and neglect of sacred duties, in one direction in the Church, will not exonerate a divergence from responsibility, and good faith, and order, and discipline, in another direction. Whatever our discouragements or our disgusts may be, we must endeavour, as much as lieth in us, and as in the sight of God, to "preserve the *unity* of the spirit in the *bond* of peace."

—The brief notice we take under another head of a revived agitation among some of the Sects for a new translation of the Bible, is a significant sign of the times. It is an indication how restless they feel under the unmistakable condemnation that is to be found in a great many passages of Scripture of their respective schismatic positions; and it is also a proof of how sensible they must be that even as respects doctrine they are not in agreement with other numerous expressions in the same divine standard. Of course, it is very convenient, and it may be very consolatory, to lay the blame on the translation; but it is a translation, be it remembered, which has stood the test of centuries of examination, and one whose correctness has been vouched for by the most eminent divines and scholars, both in and out of the Church. Selden says, "The English translation of the Bible is the best translation in the world, and renders the sense of the original best, taking in for the English translation the Bishop's Bible, as well as King James's." L. Capellus, who has been styled "the Prince of Eastern Learning," after examining it minutely, and comparing it with the originals, declares it to be "so agreeable to the original, as that we might well choose among others to follow it, were it not our own, and established by authority among us." Lord Monboddo (in his *Orig. Prog. of Lang.*) observes—"I hold the English Bible to be the best standard of the English language we have at this day." Robertson (a Presbyterian) says—"It may serve as a lexicon for the Hebrew language, as well as for a translation." Dr. Whittaker, so eminent as a historian and critic, remarks that "the highest value has always been attached to our translation of the Bible." And Dr. Adam Clarke, so deservedly held in high esteem in the religious world generally, and particularly among his own community, the Methodists, says that "for accuracy and general fidelity, competent judges allow that this translation"—that called King James's—"greatly exceeds all modern versions, either English or foreign." These are but a trifling passing selection from the cloud of witnesses to its truth and excellence, as a translation, that might be adduced. So that they must be pretty presumptuous, not to say audacious, who would at this time of day impugn it, and set it aside for another to be made anew! And may one not, without uncharitableness, suspect the motives of such men? Nay, is it not one of the most natural things in the world, that as they have set themselves up against the authority of the Catholic Church, they must needs dispute the very Scripture which that Church has kept, and witnessed, and handed down to them?

THE LIFE OF THE CHURCH.

It is an unhappy thing for the cause of orthodox truth in the Church, that its profession should ever be in the mouths of those of whom it can be said, that having the form of godliness, they yet deny the power thereof. Yet so it is. Nothing, perhaps, has done more to hinder that cause, nothing so much to excite a suspicion of the evangelical character of the Church principles which spring therefrom, as the insincerity and unreality of too many who embrace them. They have *the form*, but they want *the power*; and hence it is all, with them, but sounding brass and a tinkling cymbal. The form with such is the be-all and the end-all. Like the Pharisees, they are scrupulous about the mint, the anise, and the cummin, but they neglect the weightier matters of the law, judgment, mercy, and faith. Not that the form is to be neglected, but vivified and sanctified, and thereby made available for the divine purpose for which it was ordained. There are too many among us who despise forms; whereas without forms we may never thoroughly lay hold of the great verities which they enshrine and set forth. And they are among the things of which, when set at naught, it may always be truly said—"These things ought ye to have done, and not to have left the other undone." There is, for instance, in the Sacraments, "an outward and visible sign of an inward and spiritual grace given unto us"—that is, therein given or conveyed to us through the sign or form; and this, not by man's device, but "ordained by Christ Himself *as a means whereby we receive the same*,"—the only ordained means, and therefore by a form that is indispensable. And as of religious forms, so of religious ceremonies; they are essential to the embodiment of sacred truths—the expression of holy feelings; and as a distinguished prelate of our Mother Church has declared of them, they are "adjuments of devotion and attention, furtherances of edification, visible instructions, helps of memory, exercises of faith, the seed that preserves the kernel of religion from contempt, the leaves that defend the blossom and the fruit."* They are thus important, not to say indispensable, in divine service, and otherwise in divine things; and they have a significancy, as well as a utility, that is never to be overlooked. "When we make profession of our faith," says another great divine, "we stand; when we acknowledge our sins, or seek unto God for favour, we fall down; because the gesture of constancy becometh us best in the one, in the other the behaviour of humility."†

Forms, and ceremonies, and outward symbols, then, are ever to be regarded, in the Church, in a different light from that in which ignorant or perverse persons regarded them. And yet, after all, *in themselves* they are *only* forms, and ceremonies, and symbols, and full of emptiness until animated by the Spirit,—that which, when they who use them want, they are used to no profit, but only idly and profanely. There must be therein, assuredly, the Spirit that giveth life; and the Spirit must precede, rather than follow upon their adoption: for such is the order of Divine Providence, as it is the principle of divine science. The true theory, indeed, is that which neither maintains forms without the Spirit, nor the Spirit without forms. They are the means to an end; and if without them the end cannot be attained, they are necessary appliances; yet, though necessary, they are useless without that which must quicken them and give them effect. As man is made up of soul and of body, and the one is needful to the other in his existence as a human being, so spiritual truths and laws require to be clothed in bodily forms, in which to incorporate them, that they may be asserted, preserved, and perpetuated in the world. Yet, in the one case as in the other, there must be the *spiritual*, else there is no use in the *formal*. And the neglect of this principle, we say, it is that even with many who profess, and outwardly appear to be, in the right way, there is so much unreality.

* Archbishop Bramhall. † Hooker.

And as of forms and ceremonies, so also of doctrines. There may be a formal assent to the truth—there may be a resolute assertion of what is orthodox: Apostolic doctrines, Catholic verities, may be professed and acknowledged,—there may be some intellectual comprehension, some mental appreciation of it all,—still, without the Spirit, it profiteth nothing. For, in the first place, all this must be spiritually discerned. There must be a precedence of the Spirit. And as respects those who, having professed to have been moved by the Holy Spirit *to seek* their solemn ordination to a spiritual office in the Church, it must be—if it be real and true—even as the prophet declared of their Divine Master Himself, only in an infinitesimal degree, that "the Spirit of the Lord shall rest upon them, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." Yes, it must verily and indeed be—if it is all as it ought to be—that God hath realized His gracious assurance—"I have put my Spirit upon him;" and he must make manifest that he is "filled with spiritual understanding."

But not alone to those who are especially spiritual persons—and who thereby must be looked up to and reverenced as possessing spiritual gifts, and showing forth the spirit they are of, in all holy conversation and godliness—not alone to such, higher and holier though they of necessity ought to be, but to us all who are "very members incorporate in the mystical Body of His Son," doth God impart His Holy Spirit. Without it, indeed, there is no life in us—nothing but that which perisheth everlastingly.

> "The divinity that stirs within us,
> And points out immortality to man,"—

this will but flicker for a while, like the expiring light of a candle, and then go out for ever in this world, unless, indeed, the love of God dwelling in us, we have drawn down that holy influence which is not only vital, but undying. Nature suggests to, nay, often impels us to stretch out our hands to the Being whom we reverence—even to throw ourselves at His feet, humble ourselves in His presence, employ ourselves in His service. There is a self-consciousness in the human breast, that One who is above all, and in all, and over all, claims our veneration and gratitude. The antagonistic power of evil, it is true, is but too successful in turning aside and overcoming those instincts. But only let us struggle earnestly to resist that power,—only let us have humble and contrite hearts therein,—and that Almighty Father will assuredly look down upon us, and recognize us, as that which He loves, as made in His image, and after His likeness. Not that we may have anything more than what St. Paul describes as to "feel after Him," and thus to "find Him,"—though, as the Apostle adds, "He be not far from every one of us,"—for is it not true, that "in Him we live, and move, and have our being?" But turning to that which has been graciously revealed to us of the Almighty, how infinitely more clearly may we not, as it were, draw off the power and perfection of His nature? "It is one of the advantages," says Paley, "of the revelations which we acknowledge, that, whilst they reject idolatry, with its many pernicious accompaniments, they introduce the Deity to human apprehension, under an idea more personal, more determinate, more within its compass, than the theology of nature can do. And this they do by representing Him exclusively under the relation in which He stands to ourselves; and, for the most part, under some precise character, resulting from that relation, or from the history of His providences; which method suits the span of our intellects much better than the universality which enters into the idea of God, as deduced from the views of nature." And thus instructed not only as to His nature, but His attributes, can we, if we turn to Him, fail to love and reverence such a Being? Love Him we must! "He that loveth not, knoweth not God; for God is love." Can it for a moment be disputed? Are not all His own manifestations towards us those of love? Our redemption, to go no further: is it not most true, that "Herein is love: not that we loved God, but that He loved us!" And if, as Plato could perceive and know, under that divine love we may become wise by His wisdom, good by His goodness, great by His power, holy by His holiness—yea, glorious by His glory, and even divine by His divinity,—how comes such a mighty transformation, or, rather, sublimation, of *our* nature to pass, but by being possessed by Him, by being taken into *His* nature? And all this, let us remember, is by the operation of the Spirit. For "hereby know we that we dwell in Him, and He in us, *because He hath given us of His Spirit*."

And there is a personality of this Spirit which we must recognize if we would possess it. "It is impossible," as has been well observed, "to prove the Father or the Son to be a person, any other way than we may prove the Holy Spirit to be a person; for He to whom all personal properties, attributes, and operations are ascribed, and to whom nothing is ascribed but what properly belongs to a person, He is a person; and so are we taught to believe Him to be. Thus we know the Father to be a person, and the Son also; for our knowledge of things is more by their properties than by their essential forms."* This personality, then, it is essential that we realize, if we would yield wholly to His influences. It is the Holy Spirit of God—like God Himself, one, perfect, infinite, eternal—which links us to the Deity, even in this life; and which in that which is to come will make us still more intimately and more gloriously one with Him, and He with us.

And it is this Holy Spirit that is to pervade the Church. It is that which supplies the bodily presence of Christ,—represents His divine person, and discharges His promised work in His Church. It is the fulfilment of the gracious assurances, "Lo, I am with you alway,"—"where two or three are gathered together, there am I in the midst of them." He is thus present with His disciples in their ministry, and in their assemblies. He must be there—felt and realized there—for the being of the Church, the success of the ministry, and the edification of the whole, really and absolutely depend upon the influence of His presence. It must be so with us individually, as members of the Church; and we must have meekness to receive it. Its very emblem—that of a dove—is the emblem of meekness.

And yet, when we look around, and see the coldness, the worldliness, the apathy, the irreverence, the unreality that prevail, how little, how very little, do we recognize of the holy and hallowing influences of a Spirit so divine! Take the case that is elsewhere alluded to—see the utter want of such fruits of the Spirit as love, joy, peace, gentleness, goodness, meekness, charity, that has been manifested by certain of our Clerical opponents—Clerical Editors more especially; and at the same time so much that is not of the Spirit, but of the flesh, as hatred, variance, emulations, wrath, strife, envyings—simply because, in God's good providence, we have been called to a reasonable and dutiful work in *our* vocation and ministry, as conductors of a Church publication, sustained and directed, at no slight sacrifice, for no other object whatever but to promote the cause and the interests of the Church!

* Owen on the Holy Spirit.

And yet, we repeat, there must be that Holy Spirit in, upon, and around us, in our Church—giving life to her organization, reality to her ministrations, edification to her members—or its fate is sealed! O, let it never have to be said of us by the Spirit, as it was said of the Church of the Laodiceans, "I know thy works, that thou art neither cold nor hot; so then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Yet so will it, indeed, be, unless we take heed that we "quench not the Spirit." For most true it is, that "if we do not really receive grace from the presence of Christ with us, we have no benefit at all from Him; for He is not with any now but by His Spirit; and this they will one day find, whose profession is made up of such sottish contradictions, as to avow an esteem of Jesus Christ, and yet virtually ignore and thereby blaspheme His Spirit in all His holy operations."*

UNION WITH SCHISM, TREASON TO THE CHURCH.

We have elsewhere alluded to a characteristic brochure from the prolific pen of Dr. Tyng, in defence of the so-called "Union Principle,"—the principle, that is, or rather want of principle, that is involved in the mischievous practice of Churchmen uniting with Schismatics in the publication of books of religious instruction for the young; and especially, in this case, as it is exemplified in the constitution and proceedings of the American Sunday School Union. Had the amiable Prelate,† whose denunciation of such a "Union" has called forth this most heterodox effusion, but taken the high ground which, as a sincere Churchman, he ought to have done, there would have been not only less encouragement for such a rejoinder as this, but no chance whatever of its having much effect upon even "evangelical" minds; but the Bishop having unhappily conceded the principle of union with those who are in schism, and, it may be, in heresy too, for religious objects—as, for instance, the American Bible Society—an artful, special pleader, like our "Low Church" doctor, has the less difficulty in making up a plausible pretence in reply.

The "principle," in the case in question, is that of excluding from the books provided for Sunday schools all that is most *distinctive* in Christian doctrine and ordinances—all that might be objected to by any of the various "denominations" that are parties to it. "It binds itself," says the Bishop, "to reserve, in its publications, all points of doctrine, discipline, or worship, in respect to which there is any difference among the members." So that it does not issue a book or a tract in which "ominous silence is not maintained in respect to every peculiarity of the Church. . . . . Its very existence is ignored. And yet," adds the Bishop, "if the child is taught according to the will of the Union, he is taught that the books he reads contain *the entire truth of Scripture*; and that all beyond which he (as a Church child) finds in the services or the government of his Church, is an unauthorized and unscriptural addition." So that it is calculated to exert, and we have no doubt does exert, a most pernicious influence upon the minds of the young of our Church; while upon their teachers, and even their parents, it must, of necessity, have a bad, may we not say a demoralizing, effect also. Yes, demoralizing, because it involves untruthfulness and dishonesty, making that to be held and treated as a sham which ought to be regarded and reverenced as a solemn reality.

But there is a preliminary objection to such a Union, which is quite enough of itself to deter any conscientious Churchman from having anything to do with it,—the objection, namely, of its bringing him into association and fraternization with those whom the Apostle enjoins upon us to "mark," only that we may "avoid." Schism is a sin, because it is a rending of Christ's Body, the Church; and they who, as the Apostolic injunction expresses it, "cause divisions and offences contrary to the doctrine ye have received," are those who are involved in that sin. There can be no meaning in words if such is not the case. *The doctrine ye have received*,—the doctrine, that is, the distinctive doctrine of the Church, to which the Apostles imparted it, and through which it has come down to us, even in this day—the doctrine that distinguishes us from the Sects *as a Church*. "The distinctive principles of the Church," says another estimable Bishop of our own branch of it, "show that she is now, in her form and ministry, as she was founded by Christ and His Apostles eighteen centuries ago; and this view is confirmed alike by the voice of Scripture and of History; and if the conclusions to which we come should strike at the very foundation of the claims of those who surround us, we are not responsible for the result. We must interpret the Word of God in accordance with the light we have—deliver faithfully the message with which He has charged us—and then leave the consequences to Him."‡ If, therefore, those around us have no claims to be considered as within the pale of the Church Catholic, but are separated, cut off from it,—and such is the inevitable conclusion to which every honest-hearted Churchman must arrive who looks fairly and closely into the case,—they are undoubtedly, and to all intents and purposes, *ipso facto* schismatics. For do they not, by their act and deed, that is, by their dividing and separating from the One Catholic and Apostolic Church, severally holding doctrines of their own, creating a ministry of their own, and having a discipline of their own—do they not, by thus setting themselves up as so many distinct and independent communions, each and all, commit a rent or breach of unity in the Church, the very sin which, in Holy Scripture, is reprobated as of great enormity? The Apostles, in organizing the Church of Christ, emphatically declared that there were to be "no divisions,"—that there must be "no schism;" but that all were to "speak the same thing, and to be perfectly joined together in the same mind, and in the same judgment." And when, in the Church of Corinth, during the absence of St. Paul, a disposition to separate was once shown, did he not rebuke them severely for it, asking, indignantly, "Is Christ divided?—was Paul crucified for you?—or were ye baptized in the name of Paul?" And as well as the Corinthians, he had occasion to reprove and caution the Romans also, boldly declaring to them that they which caused divisions and separations, and would set up separate sects, "served not the Lord Jesus Christ, but their own belly; and by good words and fair speeches deceived the hearts of the simple." And, again, the Ephesians also he earnestly exhorted

* Owen on the Holy Spirit.
† The Bishop of Pennsylvania.
‡ The Bishop of California's "Double Witness of the Church."

"to keep the unity of the Spirit in the bond of peace," solemnly reminding them that "there is ONE Body,"—that is, ONE Church,—"and ONE Spirit, even as ye are called in ONE hope of your calling; ONE, Lord, ONE Faith, ONE Baptism."

Besides—as well as this division and separation in itself, as decidedly and most offensively schism—all these various Sects cannot be right. Truth—Divine Truth least of all—cannot have a hundred forms. Truth is one, as the Spirit of Truth is one; and our duty is to search out Truth from among the counterfeits and pretences that abound, and when found and once possessed, to cleave to her and be content with her. God's Truth is embodied in His Holy Word; and He has, through Christ and His Apostles, established a Church, with a particular organization, to be, with other attributes, the "pillar and ground" of that Truth—its witness and keeper; which Church is still in existence. Is it not, then, a Christian duty, to be included in that fold? And can we who are already in it be faithful and true to the Good Shepherd of the fold, if we have part and lot with those who not only refuse its shelter, but scorn its restraints, and seek to throw down its enclosures?

What was it that enabled the Church, under Providence, in that trying ordeal through which she had to pass during the first two or three centuries of her existence, but that which all this schism so despises and rejects—her regular organization, her systematic discipline, and her blessed unity? The triumphs she gained under persecution could never have been achieved without it. And so must it still be. The principle is immutable, that union is strength, and that division is weakness. Only, it must be a union within her constitution, not with that which is hostile to, and would overthrow it; and the division that must ever weaken her sacred cause, is that which rends and separates, not that which she must herself maintain by avoiding those who have caused it. "Among the thousand evils which result from the endless subdivisions of Christian men into independent organizations," observes still another worthy Prelate of our Church, "is a waste of ministerial efficiency and augmented expensiveness in sustaining religion. In most of our villages, one-half the church edifices, and one-half the Clergy would supply ample accommodation and better instruction to the people, at less expense to them, and with increased usefulness to the Clergy. Is there," he asks, "any effectual cure for this waste of means, energy, and talent, but a return to the 'ONE Body of Christ?' Surely," he adds, "Christian men should ponder this subject."* In deed and in truth they ought. Yet instead of pondering it, by joining in such a "Union" as that in question, we are not only sanctioning, but participating in those "endless subdivisions," the evils of which are in these and in so many other respects so grievous and so fatal. Our association with them directly implies that we think there is no harm in it all. We thereby virtually proclaim, "Hail good fellow, well met!" We follow a multitude to do evil. We expose ourselves to the severe imputation conveyed in the rebuke of the Psalmist, "When thou sawest a thief, thou consentedst unto him."

But we denounce the impropriety, not to say perfidy, of Churchmen having anything to do with such a "Union," on the demerits of the case itself, whether as respects its constitution or its action. It is constituted upon a compromise of Divine Truth; for surely it is nothing short of compromising the truth, when we keep it back, or ignore it, which this "Sunday School Union" undoubtedly does. And it acts, therefore, upon a false pretence, and leads by its action to a false issue. The books it puts forth have practically the effect of teaching, that a limited portion only of the truth is the entire truth of our holy religion, and that the doctrines they imperfectly convey are the whole doctrines of Christianity; and the children of our own Sunday schools, where such mischievous books are scandalously permitted to be used, are, in the words of the Bishop of Pennsylvania, taught "that all beyond which the child finds in the Services or in the government of his Church, is an unauthorized and unscriptural addition." Is this honest? Is it profitable? On the contrary, is it not most dishonest; and being so, is not the moral effect of such dishonesty on the young mind likely to be most pernicious? To say the least of it, is it not "doing evil that good may come?"—though that any good can possibly come out of it in our Church schools, is quite out of the question. No,—good can never arise from concealing what God has directed to be made known, whether through the revelation of His Word, or the traditions of His Church; and we must never forget, that as respects the New Testament portion of that Holy Word, the Church of Christ was instituted, and had her traditions, before it was written. The Church was in existence on, or immediately after, the Day of Pentecost; but no portion of the New Testament Scriptures was written until several years afterwards. The Church, then, had first the Truth of God by tradition; and some unwritten portions of the Truth she has still by tradition—as well as much relating to ordinances, to discipline, and to government. But all this is kept back in the books of this Union—upon all this they are silent—because there lies therein much of the distinctive principles of the Church, whose very existence is thereby ignored.

It was the remark, we believe, of a heathen moralist, that "Truth, which is violated by falsehood, may be equally outraged by silence." And a philosopher and moralist of our own day has declared, that "Truth can hardly be expected to adapt herself to the crooked policy and wily sinuosities of men; for truth, like light, travels only in straight lines." Nay, another, and an ancienter maxim has laid it down, that "there is nothing that truth has to fear but concealment." Yet that this Union conceals the truth, both its principles and its practice most unmistakably show. It conceals all the Apostolic truth which lies at the very foundation of the Church, which does not happen to be directly set down in the Scriptures, but of which the Church was as expressly constituted the witness and keeper as she was of that which *is* recorded in Holy Writ. The doctrine, as well as the ceremonial, which has been delivered by Apostles and Primitive Fathers, and handed down from Apostolic and primitive times, has ever been accepted and reverenced by "the Holy Church throughout all the world." The Scriptures would, in many practical respects, give imperfect directions without it. It is by tradition, indeed, that we know which are the veritable Scriptures of Holy Inspiration. It is by tradition that we are led to accept the first day of the week, instead of the seventh, as the Christian Sabbath. "The faith once delivered to the Saints," was originally tradition, and there is doubtless some portion of it in the Church that still remains tradition—though nothing that is in any wise repugnant to the written Word. And, besides, the Church has writings of Clement, whose name St. Paul told the Philippians was "in the book of life,"—of Ignatius, the friend and companion of St. Peter,—of Polycarp, the disciple of St. John,—of Tertullian, of Irenæus, of Clement of Alexandria, of Cyprian, all following closely in the Apostles' doctrine and fellowship,—all concurring in matters and things most important in the ordinances and discipline of the Church—although much of it was then, as it is still, only a tradition. Yet all this is set at naught by this most oracular "Union" of the schismatical sects of the nineteenth century; and Churchmen are asked—and Churchmen are found who are perfidious enough to consent—to prefer this modern device of expediency to the ancient integrity of Catholic Truth!

Much more might be said in condemnation of a "Union," which is as false in its principles, as it is mischievous in its issues. But, for the present, our space forbids. It is a Union that is all the more dangerous in its character, that it is so plausible in its pretensions. And, as the Bishop of Pennsylvania so forcibly shows, even though it may mean friendship to the Church, it yet works the effects of enmity. For—"If it evacuate the minds of our children of all reverence for the historical character of our Church—if it spread before them a literature and charge them with lessons which ignore all mention of Liturgy or Sacraments, of baptismal vows or covenant responsibility—if it teach them to regard all questions that bear upon Church order or ministerial authority as immaterial and impertinent"—though it may stand acquitted of anything like overt attacks, it yet must inflict irreparable injury,—and all the more irreparable by reason of the insidiousness by which that injury has been brought about. A Union thus injurious to the Church may have charms for Dr. Tyng: but this is only another reason why his Churchmanship is only formal and faithless, and therefore mischievous and worthless.

* The Bishop of Western New York.

ANOTHER UNHAPPY PERVERSION.

Our Home Church intelligence this week contains the publication of a document which must indeed have wrung the heart of him whose signature it bears,—the Sentence of Deposition from the Ministry by the Bishop of New Jersey of his own son, George Hobart Doane, who was ordained to the Diaconate only about six months ago. It is, in all respects, a most distressing case. The perversion to Romanism which has called forth this Sentence appears to have been the work of but a few hours of impulsive declension from the path of sound Scriptural and Catholic truth. We have been made acquainted with all the circumstances of the painful occurrence; and the only conclusion we can arrive at is, that it is a manifestation of approaching insanity, an incipient symptom of a mental disorder of which the unhappy gentleman has, it is well known, maternally, the hereditary taint. Not only is the act itself that of a morbidly-excited mind, but it has been committed in a manner which stamps it as one of mental aberration. It would be consolatory could we think, that there may be no need to parade before an unsympathizing world the private details of so afflictive an occurrence. For our part, however, we shall not unnecessarily draw aside the veil which it is on several accounts to be desired should protect the privacies of so painful a case. There is no one in our Church, with whom the deluded pervert has been connected, who has anything to answer for, in the sight of God and His Church, as respects this most deplorable event: on the contrary, there has been everything to draw aside from such a precipice, as that over which a diseased spirit has impelled its unhappy victim, both in the teaching and training he has received, and the associations into which, in his brief ministerial career, he has had the privilege to be brought. But there is one that "as a roaring lion goeth about seeking whom he may devour;" and he has emissaries—and both he and they can sometimes assume forms, and even exert influences, which appear to human senses to belong only to "angels of light," rather than to powers of darkness. One cannot suppose that the apothegm would in this case hold, *Quem Deus vult perdere, prius dementat*, for there is nothing which could suggest to any one the idea of such a judgment. But we know not the issues of such present evils. Doubtless they are mercifully and graciously designed for the eventual good of His Church. And, *God's thoughts are not as our thoughts, neither are His ways our ways.*

The conduct of the Bishop himself, under so severe an affliction, is in all respects truly and rarely exemplary. It may indeed be said, that he has spared not his own son! And we can have some conception of the touching reality of his spirit of sacrifice, when he told, as he did, his erring son, in an agony of parental feeling, when delivering the Sentence which even the trying ties of nature could not induce him to withhold, that "he would rather with that hand have closed his eyes in death!" May the Almighty of His infinite mercy grant, that the deeply afflicted father's prayer may indeed be heard, "that my erring child may be brought back to the way of truth and peace, and that for myself I may have grace to bear and do the holy will of God!"

OUR RECENT CONTROVERSY WITH THE (CANADIAN) "CHURCH."—Our respected Canadian contemporary of the *Church* has at length vouchsafed an explanation which renders it unnecessary to proceed with any further controversy upon the points in dispute. The significance and force of our remark, that the Church and State alliance we were opposed to was such an one as existed in England, "to whose case and condition all our remarks had reference"—an alliance which degrades and paralyzes the Church, and therefore is, virtually, of no benefit to the State,—this, we say, appears to have set us right in our contemporary's apprehension, especially followed up as it was by our ready admission, "that the duties of a Christian State towards a Christian Church are another affair: that it (the State) has its obligations in the sight of God, and as naming the name of Christ, is not to be disputed." We repeat this expression of opinion in all its fulness. Though, certainly, the Church had better be kept free from the State, if, as in England, she is to be made the State's slave, and thereby shorn of so much of her value, and usefulness, and sacredness, as a divine institution. "Here then," says our contemporary, "we are disposed to let the matter rest." And so are we. Only let it be understood, that it is not merely the "*abuses* of the alliance as it exists in England" to which, upon principle, we stand opposed, but to all such alliances as would bring the Church in *subjection* to the State; while at the same time we regard it as the duty of a Church to spare no pains to shake off such subjection, wherever it has been imposed, and at any sacrifice, save that of its divine integrity and spiritual truth. Our Mother Church of England—mother to *us*, as she is, in a doubly endearing sense—has our warmest reverence and love; and one of the most ardent, as we trust one of the most holy, wishes of our heart is to see her set free from the galling yoke which now so grievously enervates and oppresses her. "Here, then," in the words of our Canadian friend himself, "with sentiments of brotherly kindness and respect, we close this controversy,"—only adding the expression of our anxious hope, that all our controversies, should there be any, in time to come, may be brought to a close as amicably and as satisfactorily.

THOUGHTS ON CURRENT EVENTS.

In our last article we spoke of the uneasiness as to the religious and political condition of our country; for which, as we remarked, every day seemed to furnish fresh reasons. The particular matter which we then discussed was of a religious nature, being the new religion which Satan has been permitted to develope in our midst, out of a supposed necromantic intercourse with the dead. This evil, in common with many others, we traced to the exaggerated notions of the right of private judgment which prevail among our people, and to the abuses in the exercise of that right which are connected with those exaggerated notions. This week our attention has been called to another cause of uneasiness, which is of a political character. It is the discovery, real or fictitious, of a secret political society within a secret political society, the object of both being to save the public at large the trouble of any exercise of their private judgment at all. This is perhaps a reaction from the very abuse of private judgment of which we have been speaking.

This does not prevent it from being a development in ordinary course of the working of our institutions. The basis of these institutions is, as we are told twenty times a day, the principle of self-government. This does not always mean the principle that every individual man is competent to govern himself. If that were true, there would be no occasion for Maine Liquor Laws, or, in fact, for any other laws. It rather means that by some wonderful effect of aggregation, the imperfections of individuals become the perfections of society, and the majority, every individual composing which is acknowledged to be incapable of governing himself, is thus rendered perfectly competent to the task of governing itself, and through itself, the country. In practice, it will be found that the two ideas alternate in the same mind, and that he who on some points is the advocate of the most stringent rules, is on others the opponent of any regulation at all.

But we do not find that the principle of self-government is practically believed in either sense. In the sense in which it resolves itself into the freedom of individual action, the very existence of laws and governments is an evidence that it is not regarded as an absolute truth. The great political problem is to find the true line between undue restraint and undue license. This is felt by every man, and every man also feels that that line is not to be found by withdrawing all restraint.

In the other view, the concession is also universally made, that the people are incapable of making the simplest law, or even modification of a law. The furthest which men have gone in this direction is to submit some project drawn out at length, to which an absolute affirmative is demanded. On such occasions, one of two plans is always adopted. Sometimes the law prepared for the consideration of the people is represented as the embodiment of a single principle, the details of which are unimportant, and are to be accepted by the people without inquiry, for the sake of the principle. Sometimes, as in the case of the new-fangled institutions, which have been imposed upon some of the States by unscrupulous minorities, acting upon deluded majorities, the scheme has been to combine together the pet crotchets of a number of cliques and combinations, so as to induce each to swallow the whole for the sake of its own fancy. By this means, an apparent majority is secured for that of every portion of which the real majority disapproved. In both cases, the result is obtained by refusing to the people the right of amending the project. How such a power could be practically exercised, we do not know. But we do know that, without it, there can be no such thing as practical self-government for the body of the people.

The truth is, that this phrase of self-government is nothing more than a grandiloquent phrase for choosing the governors. But how are the great body of the people to make an enlightened choice? They neither know what are the requisite qualifications which should be possessed by him who aspires to govern his fellows, nor what are the qualifications which the candidates, at least for the higher offices, do possess, since they are not personally in contact with them. They are in the condition most favourable, according to the extreme advocates of private judgment, for the exercise of that right—that of knowing nothing of the matter upon which it is to be exercised. This has at least the advantage of rescuing them from all possibility of being convinced, and, according to the system of logic admitted among political aspirants all the world over, involves the necessity, as it certainly does the facility, of their being cheated.

They are first arranged into parties, which are held together, or are supposed to be held together, by certain great principles, which the people are supposed to understand. But in truth they understand no political principle, and only believe that of self-government, which they accept, at different times, in each of the senses to which we have adverted. Hence, every party must adopt that principle, and virtually abandon every other. Parties are thus reduced to personal combinations in pursuit of the emoluments of office. These combinations agree upon platforms, as they are called, in which they endeavour to include as many popular fancies as possible. They hold conventions to adopt their platforms, and designate candidates. At these, the only question is, not what is right, but what is likely to be popular.

The convention is, however, only the public scene, on which the necessary compromises are ratified, which have been made in the secret conferences, at which the secret managers of the various cliques and combinations have met to arrange their respective shares of the anticipated spoils. The next step to this was the organization of a great secret society, which should, by its numbers and its unity of action, have a weight in elections which might become irresistible. This is, in truth, only carrying out a little further the principles of the existing cliques and combinations, which are practically secret. The difference consists in this—that the new societies seek to obtain, by means of oaths and permanent organization, the hold over their adherents which the old ones sought to secure by the hopes of offices, and the gratitude which respects favours to be hereafter conferred. We do not see that these means are at all more corrupt or more dangerous than those of the old cliques. They labour, however, under the disadvantage of becoming powerless so soon as they are exposed. But this does not make them a greater moral or political evil than the old one.

It is said now that there is a new development, and that a secret society has been detected, which designs to control the larger secret society, within which it exists, as that seeks to control the public at large. If this be true, it shows the want of principle of political aspirants in rather strong colours. But it is as well, as the larger society are only following out the principle of cliques and platforms.

Now, this grows out of the impossibility of the people really choosing the right man for the right place. Unless by some such means of combination, the votes of the people would be so scattered that no man would have a majority, or even a considerable plurality; and the continual shifting and changing of men's minds would produce an equal shifting and changing in the policy of government. Cliques and secret societies are really a resort from the evils of the unassisted exercise of private judgment.

If people were really disposed to submit their opinions in such matters to the advice of those who were the most virtuous and best-informed men of their respective neighbourhoods, deciding who were such by their private lives, and not by the platforms to which they may adhere, there would be some prospect of the right men finding their way to the right places. As it is, there is none. And the manner in which new schemes for the delusion of the people are excogitated by unprincipled politicians, in order that they, the people, may be cheated in the exercise of their private judgment, presents another subject for uneasiness. It is not less so, because the course of events shows that the tendency of all sorts of organizations is to flatter the least prejudiced of the narrow-minded men who constitute the majority everywhere.

H. D. E.

September 17, 1855.

NOTES AND COMMENTS.

MR. DAVENPORT'S CASE.—The *Episcopal Recorder* is, as usual, honester and fairer than the *Protestant Churchman*, when it at least questions the Bishop of Western New York's deposition of Mr. Davenport for his connection with the Irvingites. For, as we have showed already, upon the same principle, there are many of their own school of our Clergy who are equally obnoxious, if even-handed justice is to prevail, to similar decided and severe discipline. We say this irrespective of any supposed disregard for legal formalities in Mr. Davenport's case. It is not a question of *societies* as our contemporary ungenerously but fallaciously attempts to represent it. "One Bishop," it is observed, "may think the Society of Plymouth Brethren (which embraces many clergymen of the Church of England) to be such a society. Another may take the same view of the Evangelical Alliance, another of the Ecclesiological Society, and another of the late Millenarian League. Bishop Hobart thought pretty much the same of the Association of Episcopal Clergymen for carrying on Prayer Meetings in New York. Bishop Green tells us he thinks the same now of the Evangelical Knowledge Society." This, we say, is most miserable sophistry. In the first place, there are not "many clergymen of the Church of England" among the Sect called the "Plymouth Brethren," unless it be some apostates from her Catholic Faith and Apostolic Order who have taken refuge there. We know a few who are in that plight; but they have all been traitors to the Church of their Baptism and their Ministry, and have of course both excommunicated and deposed themselves thereby; unless, indeed, they hold such connection *by stealth*. But the absurdity of putting the Ecclesiological Society in the same category, is too monstrous, one would have thought, for even hollow-hearted Churchmen to have recourse to; for that is a Society—not a Sect; and a Society of strictly a Church character, and with entirely Church objects; whereas Sects, like the Plymouth Brethren, and the Irvingites, are separate, independent, and antagonistic religious communities, practically running counter to the Apostolic injunction, that there must be "no schism in the Body." The Evangelical Alliance and the Evangelical Knowledge Society are not Sects either. But there is this marked, this vital distinction between them and the Ecclesiological Society, that they are *opposed* to all that is Catholic in the Church, while this is in *support* of it—that they are mainly composed of the Church's *enemies*, while this is wholly composed of the Church's *friends*. The members of those two Societies, therefore, being professedly Episcopalians, are on that account even more culpable, in one respect, than Mr. Davenport, because more disloyal and perfidious towards their own Church. We are not excusing that gentleman's unhappy lapse, or disputing the propriety of his deposition. Neither are we, as the *Recorder* in another place asserts, "a little puzzled" about it. Such an assertion is altogether gratuitous; and its would-be wit is quite out of place in so grievous an affair. We wish our reverend contemporaries would give up the bad habit, of trying to joke about these grave, as well as grievous matters: it argues, we can assure them, a state of heart and mind quite out of tune with religious subjects, and especially such as ought to be mourned over, rather than made light of. The question of the deposition has not been the cause of any difficulty whatever with us. We have regarded it from the first as one of necessary though painful discipline,—all the more painful on account of the manifest apathies and unrealities among us which evidently "lead to such defections." But that it should perplex clergymen of the *Recorder* stamp—and not only perplex but alarm them too—we can easily understand: for they cannot but feel that they are very much "in the same condemnation."

DR. TYNG AND THE "UNION PRINCIPLE."—A pamphlet has come into our hands upon this subject, the perusal of which has only had the effect of impressing us more deeply than before with a sense of the great evil of what it calls the "Union Principle,"—the principle, that is, or rather want of principle, that is involved in Churchmen allying themselves with Sectarians "of various denominations," under the pretence of propagating that which is not *various*, but is ONE, viz., Divine Truth. The whole thing is a mass of compromises and contradictions, utterly unworthy of Christian integrity. The Ministers of Christ are bound to "declare ALL the counsel of God;" yet this "union principle" proceeds upon the plea of keeping back, if not sacrificing, most essential and vital portions of that holy counsel. Our own Clergy, too, are under a solemn vow to use their utmost endeavours "to banish and drive away all erroneous and strange doctrine;" yet this "union principle," by slighting and even ignoring sound, evangelical, Catholic doctrines of the Church, simply because they are distinctively so, virtually encourages doctrine that is "erroneous and strange." The origin of this attempt by no less liberal and latitudinarian a personage than the Rev. Dr. Tyng, was a very able article, exposing the inconsistency and teaching of our Clergy, which appeared, by some strange chance, some time since, in the *Episcopal Recorder*, and has been imputed to the Bishop of Pennsylvania. That article, however, though able in many respects, yet conceded too much; and hence Dr. Tyng has not found it difficult to parade a more than usual amount of plausibility in defence of the "union principle" in question. We must not, in religion, sacrifice any portion of truth and integrity for the sake of being *conciliatory* and *courteous*. Our opponents are always ready to take advantage of it, as Dr. Tyng has done in this case. But the question lies in a nut-shell. If the Apostle, speaking by the inspiration of God, enjoins us to "avoid them" who, as the various schismatics do, "cause divisions and offences *contrary to the doctrine which we have learned*," can we be pursuing the path of duty in fraternizing with them to put aside and ignore "the doctrine which we have learned?" Again,—we have Sacraments which the Church holds and teaches as "generally *necessary* to salvation,"—not optional, not as a matter of opinion, but positively and actually "*necessary* to salvation:" is it right, is it honest, is it dutiful towards God and His Church, to not only keep back from the Christian youth teaching thus indispensable, but to be clearly parties to indoctrinating them with totally opposite principles! A large portion of our own Church Sunday schools, it seems, through a mischievous agency like this, are supplied with books which thus misinstruct, not to say corrupt, the tender minds of the scholars—*Church* scholars, be it remembered—with teaching that is much of it not only "erroneous and strange" in the Church, but which actually gives the lie to many things that are systematically and solemnly taught in the Ordinances of the Church in which her young members, as well as others, are constantly participating! It involves a mockery, all this, that it is awful to think of! Is it to be wondered at that so much of our Sunday school teaching results so disastrously—that so many hundreds of our Clergy complain that no sooner are the young people under their pastoral charge done with the Sunday school—which is often as soon as they get into their teens—than they lose sight of them altogether? Why, it involves a system of insincerity and unreality which is calculated to leave the worst impression upon the mind of ingenuous youth; and the most natural thing in the world, in such a case, is to get away from it as soon as possible. Yet here is Dr. Tyng putting forth a closely printed pamphlet of some fifty pages in order to bolster it up!

☞ We have much satisfaction and pleasure in publishing the following correspondence, since it rescues from a suspicion which we were not the first to entertain, a clergyman who has come among us to be engaged in an important missionary work, and who was, we can assure him, likely to be injured therein, in no inconsiderable degree, by the apprehension that he was still participating in the unmanly course which his late paper, the *Banner*, is pursuing towards the *Churchman*. We have heard that course stigmatized in terms which might well make the ears tingle and the cheeks blush of any clergyman who retains the slightest sense of the expected holiness and manliness in the character and conduct of a Minister of the Gospel of love and peace; and for the sake, therefore, of our common cause, as Churchmen, and as Christians, we most heartily rejoice that Mr. Ogilby has so completely purged himself from an imputation which we found, let him understand, was being cast upon him by others some time before we ventured to give utterance to the suspicion ourselves. It shows, however, what a risk men run, and especially clergymen, by having certain associations. It is a most fortunate circumstance, certainly, that a due sense of the engrossing nature of his new duties preserved him against the seductive influence of his late partner in the *Banner*. We said, on a former occasion, in remarking upon a similar suggestion most improperly made in a monthly publication connecting itself with the Church—and the more so considering the quarter whence it emanated—that this new Assistant Minister had "come to Zoar, and must not look back;" and happy, indeed, are we to find that he is so resolute in that duty. With respect to the unworthy clerical clique here from whose ditch issue the dirty vituperations of which Dr. Coleman is willing to let his paper be made the sewer, we have a clue to its members, and only await some further corroboration of what has, in a most kind and generous manner, been communicated to us, to put us in a position to publish their names. It may seem a strong measure to have recourse to; but we consider it a sacred duty to expose such spiteful machinations as theirs:—

PHILADELPHIA, Sept. 14th, 1855.

SIR,—I ask a place for the following brief correspondence among your "Notes and Comments." Allow me to say that, in attributing to me any *anonymous* strictures upon your editorial course which have appeared in any paper, your insinuations are utterly false. I have better work, I trust, in hand. Did I esteem it my office to be your censor, my name would not be concealed. I hope never to write a line to which I would hesitate to subscribe the name of

FREDK. OGILBY.

To the Editor of the *Churchman*.

(Copy.)

43 CLINTON STREET, Sept. 14th, 1855.

MY DEAR DOCTOR COLEMAN,—In the last *Churchman*, I find the following reference to myself in a characteristic article upon the *Banner of the Cross*:—"Unable to meet us in his editorial character, he, in the most dastardly manner, as its proprietor and editor, allows others to make his columns the sewer into which to pour their foulest vituperations. Having his late confederate in the *Banner* now occupying a ministerial office in this city, he has unusual facilities for the supply of such miserable material."

Will you oblige me by stating what was my response to your kind request that I should contribute, after my removal to New York, to the columns of the *Banner*, and add whether my action has been in accordance with the decided language in which I declined your invitation.

I remain, my dear Sir, very truly yours,

FREDK. OGILBY.

To the Rev. Dr. Coleman.

318 S. FRONT STREET, Sept. 14.

MY DEAR OGILBY,—In reply to your note, I have only to say that you positively declined, on the ground of the engrossing nature of your new duties, my request—urged also by others—to be a contributor to the *Banner*. I would also add, that you have not, since resigning your editorial post, written a line, word, or syllable for the paper, except to announce the number and street of your New York residence.

Yours very truly,

JOHN COLEMAN.

ADVERTISEMENTS.

PAPER HANGINGS, WHOLESALE AND RETAIL. THOMAS FAYE & CO., Nos. 256 and 257 Broadway (directly opposite the City Hall, New York), have constantly on hand, a full stock of FRENCH and AMERICAN PAPER HANGINGS, BORDERS, FIREBOARD PRINTS, CURTAIN PAPERS, BED TESTERS, STATUES, LANDSCAPES, &c., &c., of every style known to the Trade.

Merchants laying in their stocks can buy from the first hands, as we manufacture largely, and import direct from the French manufacturers, for whom we are Sole Agents in the United States.

OUR RETAIL DEPARTMENT

comprises the richest style of Decorations. Special importations made when desired, from our splendid selection of samples.

Artistic Paper Hangers sent to any part of the United States.

THOMAS FAYE & CO., Nos. 256 and 257 Broadway,

[Directly opposite the City Hall, New York.] m29-6m5p

GEORGE M. TRACY,

IMPORTER AND MANUFACTURER OF MEN'S Furnishing Goods, 84 William street, corner of Maiden Lane, New York, is now prepared to offer a choice stock of goods, consisting in part of

SUSPENDERS,	LINEN COLLARS,	RICH SCARFS,
HANDKERCHIEFS,	TRAVELLING SHAWLS,	HOSIERY,
CRAVATS,	GLOVES,	ROBES DE CHAMBRE,
TIES,	UNDER-GARMENTS,	UMBRELLAS &C.

Merchants will find it to their interest to examine this stock, before purchasing, as it will be sold for a small advance on the cost. He would call particular attention to his New Style Shirt. sep13 1y-5p

BLAKE'S PATENT FIRE-PROOF PAINT.—THE original and only article that can be sold without infringing the patent, will at all times be kept, both ground in oil and in dry powder, at No. 119 Pearl street by the patentee. The patent has just been decided to be good and valid. In consequence of this decision, throwing the entire business into my hands, I shall materially reduce the price, as I can manufacture a large quantity much cheaper proportionately than a small. All infringers will be prosecuted.

No person can purchase on the sly without being afterward exposed, as the books of all the dealers will, upon trial for an injunction, be ordered into Court, where the name of every purchaser will appear.

WM. BLAKE,

sep20-3m-5p No. 119 Pearl street, New York.

MRS. MEARS' FRENCH AND ENGLISH BOARDING and Day School for Young Ladies, 32 and 30 West Fifteenth street, below Fifth Avenue, re opens on Thursday, September 6.

Mrs. MEARS will be at home to receive parents and guardians who may wish to confer with her, from Monday, September 3.

au16-6t-5p*

MARBLE WORKS.—S. KLABER, 160 Allen street, N. Y., Manufacturer of Marble Mantles, Monuments, Gravestones, Table-tops, &c., &c. Orders respectfully solicited and promptly attended to. my31-1y-5p

ARTIFICIAL LEGS.—"PALMER'S PATENT,"

FOR USEFULNESS, BEAUTY, COMFORT, AND natural appearance, are unrivalled in America or Europe. Offices and Manufactories at No. 378 Broadway; No. 375 Chestnut street, Philadelphia; and Springfield, Mass.

je21-3m-5p PALMER & CO

PETERSON & HUMPHREY, Importers, and Dealers in
Carpeting,
Oil Cloths,
Window Shades,
Druggets,
Table and Piano Covers, &c.

No. 379 Broadway, corner White street, New York.

G. P. PETERSON. [my31-1y-5p] G. S. HUMPHREY.

SHOW CASES.—HOFFMANN & FERSCH'S Show Case Warerooms, 57 Bowery, between Walker and Bayard streets. Cases made in every style—Silver Plated, Brass, Rose and Satin wood, Mahogany, &c. N. B. Old Cases taken in exchange.

Orders respectfully solicited and promptly attended to. [my31-5-1y

CABINET FURNITURE OF EVERY DESCRIPTION can be obtained at the Warerooms of the subscriber at as low prices as at any other establishment in New York. Parties desiring furniture of any kind, can be supplied by calling at 225 Bowery, between Stanton and Rivington streets. Furniture made to order

m29-6m5p WM. H. VANDERHOOF.

THOMAS CARTER, GAS FITTER AND PLUMBER, No. 205 BOWERY, NEW YORK.—Stores, Dwellings, and Public Buildings fitted with all kinds of Gas and Water Fixtures. Chandeliers, Pendants, Brackets, &c. Bath Tubs, Shower Baths, Water Closets, &c. Jobbing promptly attended to. m22-1y5p

M. W. KING & SON, PATENT CHAIR MAKERS, 466 and 468 Broadway.—Pivot Revolving Chairs, Recumbent Revolving Chairs, Self Acting Extension Recumbent Chairs, Dentist Chairs, Improved Invalid Wheel Chairs, Branch Reading and Writing Desks, and every variety of Mechanical Chairs for comfort and convenience.

☞ Also, by permission, manufacturers of MAJOR SEARLE'S (U.S.A.) Travelling Invalid Chair.

Fashionable Cabinet Furniture made to order.

oct14-1y-5 M. W KING, W. H. HALLICK.

WILLIAM PERRIGO, Manufacturer of IRON and COTTAGE Bedsteads, Extension Tables, and all kinds of Cabinet furniture,—also a large assortment of OFFICE and LIBRARY furniture constantly on hand. 171 Centre street, corner Canal, N. Y. sep30-1y-5

LITERATURE.

Light and Darkness; or, The Shadow of Fate. A Story of Fashionable Life. New York: D. Appleton & Co.

This is a novel of the licentious school; and we feel constrained, as an act of duty, since it has come into our hands, to raise our voice, however feebly, against it. The eminent and respectable publishers whose imprint it bears have evidently been misled. We have no objection to novels, if they are pure and wholesome; but this is both impure and unwholesome. It is full not only of false principles of the sheerest worldliness, and the most heartless fashionable profligacy from beginning to end, but of the grossest libertinism and sensuality. Its proper title would have been "The Sensualists: a Story of Fashionable Libertinism." It professes to be "A Story of Fashionable Life"—here in New York. We cannot believe that it is. We do not profess to know anything about the fashionable dissipation that goes on around us; but surely there can never be such a state of things, so revolting as that which is here blazoned forth, and the very contemplation of which, even from "the loop-holes of retreat," will be polluting to many a giddy young mind. It would be no excuse, however, to say that it was a picture of fashionable life; for the vices and follies of such a life are not to be held up in print for entertainment, but only, if at all, for reprobation. "I have endeavoured in this book," says the author, in his Preface, "to portray the bad not as wholly bad, nor the good as immaculate, since of human nature either is rarely or never true. To show how errors which seem venial at first, grow into crime when fostered by indulgence, and excused on the principle of fatality, or any other pretence by which the perpetrator seeks alike to blind himself and others;—to prove that to the ungoverned passions and foibles of the many, more than to the baleful crimes of the few, we owe the miseries which darken social life; and that the most brilliant gifts of person or worldly fortune are so many smiling spells which lure to ruin, those who are the slaves of impulse;—to give to each his proper share of blame, making not one the wholly sinning, nor the other the wholly sinned against—is the object of the work." But even admitting he has really done this, he does it not to profit the reader, but only to excite and amuse him; and that such excitement and amusement is pernicious, especially upon the young, the frivolous, and the gay, there can be no question whatever. The very portraying of "the bad not as wholly bad," is one form of the mischief that is not the least subtle and insinuating. The idea of "bad, but not wholly bad," is impersonated in this hero and heroine, who are dressed out in the most fascinating attributes, both personal and mental, and whose "errors which *seem venial* at first"—while all the while they were those of sensuality and lust, which are not very *venial* things, one would think, to be tolerated in any state of society that one would like one's wife and daughter to mix in—and which do "grow into crime," with a vengeance in this case,—"fostered by indulgence, and excused on the principle of fatality;" but which indulgence and fatality are portrayed in a manner which is calculated to make them, with too many minds, constitute only too valid, because a most attractive excuse. There is scarcely a family into which the reader is introduced of which it may not be said, "Its house is the way to hell, going down to the chambers of death." And why parade such vicious folly for the gratification of any class of readers, and especially those whose very craving for such reading only makes its gratification the more demoralizing? Love is described, both in sentiment and in operation, not as that divine emotion ever is in the breast of virtue and chastity, but only as a mere animal and lustful feeling. And yet is this love virtually made to appear the great excuse, even for adultery itself! What could be more pernicious than this in "fashionable life;" and it is for those who pursue such a life that the book is mainly designed! All the predilections of such worldlings are in favour of the baneful principle; and put before them, as it here is, not only in the midst of fascination, but as exciting sympathy and provoking pity, what must be its natural, its inevitable tendency? What, but to seduce into similar paths of folly and vice! It is most pernicious, we humbly conceive, to acquaint innocent and virtuous young men and women with such scenes and transactions as are here described. For most true are the lines of the poet, as applied to such things, almost more than all other things beside,—

> "Vice is a monster of such frightful mien,
> That to be hated, needs but to be seen:
> Yet, seen too oft, familiar with his face,
> We first endure, then pity, then embrace."

It is to be regretted that the literature of fiction should thus be prostituted. What a contrast does not a work like this present to such admirable ones as those of "Hawkstone," "Cleve Hall," "The Heir of Redcliffe," "Heartsease," being not only without any portion of their talent, but devoid of all participation in the least of their virtues. It is novels like this "Light and Darkness," in fact, which bring novel-reading into disrepute; and most justly so as respects the novels of that school of "fashionable life," full as they are of a moral poison which must, however insensibly, infect the purest mind, and corrupt the most virtuous heart.

A Voice to America; or, The Model Republic, its Glory, or its Fall: with a Review of the Causes of the Decline and Failure of the Republics of South America, Mexico, and of the Old World; applied to the present Crisis in the United States. New York: E. Walker.

This is a work of more pretension than principle—more brag than ability; and for this very reason will it prove but a *brutum fulmen*. A "Voice" it certainly is; and a noisy one too—"full of sound and fury"—and though not exactly "signifying nothing," for it signifies a great deal, though not to much purpose, yet it does not by any means signify what it pretends to do; for it does not set out our Republic as a "Model Republic," either as respects its "glory or its fall;" and it does not take anything like "a review of the causes of the decline and failure of the Republics of South America, Mexico, and of the Old World;" but only amounts to an expression of certain vulgar and most mistaken prejudices concerning them, and the causes that were so fatally in operation against them. The whole matter in hand, in short, is one of prejudice, political, moral, and religious. The writers have certain theories, certain speculations of their own; and instead of submitting them to the test of experience, they must needs distrust the practical results of that experience, to square with their speculations. Take one little incident in illustration. The case of Ireland must of course be made to appear one of monarchical misrule, and aristocratic tyranny. The very opposite was really the case; but never mind that. The very least one would have expected was to have the case looked into, and the causes in operation—and these, be it remembered, have had nothing to do with either monarchy or aristocracy—enumerated and considered. But, no—this would not have answered the purpose: the "voice" would have screamed out of tune. So that it is enough to throw out ever and anon such taunts as this. The writer is alluding to the immense immigration that has been going on for some years past, when he says—"For three-quarters of a century, a great, steady, and increasing stream of Europeans has flowed westward, across the Atlantic Ocean, into the United States. Commencing at the rate of one or two thousand a year, it now averages four hundred thousand annually. The causes of this great modern exodus are easily understood. They have always been *moderate circumstances, poverty, misfortune, crime, or political offences in Europe;* and the hope of better days, *more wealth, peace, ease, freedom, and happiness here.* Of late, special causes have given a great stimulus to the movement. *The barbarous evictions of poor cottars in Ireland;* political reactions, and consequent oppressive government measures, on the Continent; the unsettled horizon of the European future, which is cloudy with the shadows of continued wars; the organized operations of governments and private individuals to send hither the paupers and criminals who accumulate in their almshouses and jails,—have, for the last few years, powerfully co-operated with the universal instinctive desire after profit, peace, and freedom." Now here we have the partial spirit in all its deformity—here the tainted animus with which the whole thing is saturated. No spirit of enterprise is given credit for to those who have come here, and, by joining themselves with us, improved our condition, exalted our cause, expanded our resources, strengthened our nation. Why, we owe everything, as respects our progress, to this immigration. The very skill, and labour, and emulation, and enterprise, which have combined to advance us, in all our interests, so rapidly and so successfully—where should we have found it all, in anything like the requisite measure, but for the replenishing, enriching means and appliances with which that immigration furnished us? And why not award some sprinkling of worthy motive as actuating the immigrant class? Was there nothing creditable—nothing worthily enterprising, nothing nobly ambitious? And was the condition of Europe so thoroughly bad, that nothing qualifying, nothing exceptional was to be assigned—was there no "wealth, peace, ease, freedom, and happiness" there? Why, one of the greatest of England's living worthies was, in early life, with his father, an emigrant from the United States. Yet both Copley the painter, and his son Lord Lyndhurst the lawyer and statesman, have found there both "wealth, peace, ease, freedom, and happiness,"—ay, and found them, probably, in greater abundance, and enjoyed them with greater relish, than they would have done here! But, to the case of Ireland in particular. "The *barbarous* evictions of poor cottars in Ireland," we are told, has been a great stimulant to emigration from that country to this. But why "barbarous?" Where was the barbarity? They were in such a state of wretched indigence, and squalid misery, simply because they were "poor cottars," and their case was so utterly and despairingly hopeless in that position—that is, as cottars—content to vegetate in the midst of dirt and degradation, just because their cot and its potato-garden barely enabled them so to do—that so far from their eviction being "barbarous," it was the kindest and most humane thing that could possibly be done for them. It compelled them to arouse themselves—to shake off their sloth—to be no longer cumberers of the ground, but to partake in the industry of the world, and thereby become ennobled. The most suitable field for them in their transition state was this country. Here, therefore, they came by thousands and tens of thousands; and they have added, and are still adding, enormously and enduringly, to the wealth, and strength, and progress of the American nation.

But there are subjects touched upon in this volume that are, with us, of more congenial interest. Education, for instance. Yet here also the writer is quite at sea. He sets out with a misrepresentation, and he proceeds upon a fallacy. He misquotes an apothegm of Edmund Burke. He makes him say, "*Education* is the cheap defence of nations," whereas, what that great philosopher and statesman did say, was that "Religion is the cheap defence of nations,"—a cheap defence, because teaching and enforcing all that can create loyalty, obedience, order, peace, virtue, in a nation, and make it its own virtual defence through their powerful moral influences. But having substituted *education* for *religion* in the outset, he carries out the delusion to the end,—quite forgetting, or affecting to forget, that his model education—which is that of our Common School system—is altogether devoid of religion. He thus indulges his delusive ideal:—

> *What measures are needed in order to preserve our schools in their proper condition?*
> Only the religious belief underlying and interweaving all the thoughts and habits of our people, co-operating with intellectual elevation and habits politically discreet, have held us together hitherto. The elements of disunion are to-day fermenting more deeply and dangerously than ever. Questions of policy and of sectional prejudice have agitated the nation quite enough for its health. If these questions are to be determined without any other judges than cunning intellect and unbridled passion, the death of our Union is at hand. If they are to be determined by men believing and seeking to practise right and justice, the Union may yet endure. But if they are to be so determined, it can be in no other way than by the graduates of our common schools, brought up under an education based upon Christianity, and teaching freedom of body, heart, and mind, democracy, and, above all, Christianity, without sectarianism.
> There is no doubt what is necessary for the security of our education and of our country. It is high time that the distinctive Christianity of our State polity, and the Christian and political character of our public-school education, were re-established and restored to their former footing, there to be maintained.

Now this is not simply a mistake—it is a gross and mischievous misrepresentation. Where is the "religious belief underlying and interweaving all the thoughts and habits of our people?" Why, the "religious belief" of a large portion—and the most intellectual portion too—of our people, is scarcely a "religious belief" at all. The great bulk of the mere intellect of this country is either Socinian or altogether infidel. And then as respects our Common School education, whatever it may be as to "political character," "Christian character" it has none. The distinctive doctrines of Christianity are not taught at all: they dare not teach them. It would explode the whole institution to attempt to do so. Even the Bible, in many of them, cannot be tolerated. But to explain and apply Holy Scripture, and Christ and His Apostles explained and applied, and left it to the Church, as its witness and keeper, to go on explaining, applying, and enforcing it—this would never be endured: it would create a rebellion.

We see a little more clearly into this in such remarks as these:—"The principle of demanding that religion, *though free from sectarianism*, should be carefully excluded from our common-schools, is not of American origin. 'Education, without religion,' says a great authority, 'merely transforms an ignorant brute into a clever fiend.' True religious feeling is the basis of all useful education. It is the wholesome check upon that power which man acquires through the acquisition of knowledge. 'Knowledge is power, but it is neither wisdom nor virtue;' and these two qualities, so necessary to the very existence of society, *can only be implanted by religious faith.* The prevalence of the Epicurean philosophy did much to destroy the Roman Empire; and, in later years, the teachings of Voltaire and Rousseau removed the only check which restrained the French nation from those frightful excesses which form so dark a picture in the history of mankind. The 'Goddess of Reason' has ever been insufficient to direct either individuals or multitudes; and the first step towards the restoration of order in France, was the recognition of the Divine power in the government of the world." This is most audaciously plausible,—audaciously, because it pretends with so much effrontery, that what is presumed upon as *religion, because* it is "free from sectarianism," is no religion at all, but a mere partial reading, occasionally, of the Bible—leaving every one to form what opinion he likes, or no opinion at all, of what it is designed to teach as that Divine truth which is ONE. And this is their *religion!* It is religion *par excellence*, for it is "free from sectarianism"—which, being interpreted, means "free from distinctiveness,"—that is, anything you like, according to your own private judgment, opinion, or prejudice! Here, we say, is the prevalent and popular error—and a most mischievous one it is. For really to be *unsectarian*, is to be the very thing which they yet constantly call unsectarian! To be sectarian is to reject the teaching of the Catholic and Apostolic Church, and to follow some particular view of one's own, or some favourite master, instead. And this they do—thereby calling that divine and immutable teaching *sectarian!* So that, in fact, the Bible, under such an abuse of it, would be better away altogether. As it is, their system is a godless one, as respects any real, distinctive spiritual knowledge of His revealed will, and the dispensation of His Son Jesus Christ; and it could not well be worse, in any practical issue, were the Bible everywhere ignored—for at present it is only played with.

And as respects religion in education, so also as respects religion in the body politic. "Religion," it tells us, "is a question between man's conscience and his God. No government can interfere with it, except to guarantee perfect freedom to all in the exercise of that faith which each has seen fit to embrace; or to prevent a persecuting system of proselytism, which history shows us has been the characteristic of every religious sect in all ages. A government guaranteeing toleration to every Church has the right to compel them to tolerate each other." Again:—"Religion is perfectly distinct from, and cannot possibly be any part of, political government. The former regards not the present world, but looks to a future state; the latter regulates the affairs of time, but leaves untouched those of eternity. There is an impassable gulf between them—one that mankind can never bridge. When the attempt has been made, it has invariably met with a calamitous issue." And then De Tocqueville is quoted to bolster up this latitudinarian sophistry. "In Europe, Christianity has been intimately united to the powers of the earth. Those powers are now in decay, and it is, as it were, buried under their ruins. The living body of religion has been bound down to the dead corpse of superannuated polity. Cut the bonds which restrain it, and that which is alive will rise once more." "Shall such," he asks, "be the lot of our country?" And he replies,—"This is the question which Americans have to answer, and to answer ere it be too late. Let them arise and tell the priestly hierarchies that when they attempt to subjugate the temporal to the spiritual power, and, by means of uncontrolled influence over the minds of their followers, peril the peace of the community, hinder the operation of the laws, and, by their acts, proclaim the Constitution a dead letter, toleration becomes impossible; for toleration would then be treason to the country." Now, it is not to the Church of Rome alone, or in particular, that this will apply; but, in principle, to the Catholic Church at large. Thank God, that, though a branch of that Church, ours has no "priestly hierarchy," or anything that would lead us to attempt to "subjugate the temporal to the spiritual power." And were we sure that only to such attempts would his "toleration become impossible," we should have nothing to object, nothing to apprehend. But taking it with the context,—taking the whole animus of the book into fair account,—we should be sorry to trust our own Church, pure, reformed, tolerant, and benign though she be, to the tender mercies of *their* toleration. We have spiritual prerogatives, privileges, pretensions, rights, which the Sects can lay no claim to—we have them as in the Catholic Church, which they are not; and as did the Puritans of New England long ago, so would the Puritans here and all over, should ever they see occasion, persecute us on account of those very attributes of our Church which have provoked them from the beginning, and will continue to provoke them, so long as truth shames error.

Such, then, is the character of the pretentious volume before us. It is full of sophistry—full of subtlety. It is the conception of one who illustrates the divine apothegm, that "the children of this world are in their generation wiser than the children of light." It addresses itself to American prejudices—it appeals to American vanity. Truth has no need of such paltry devices as these; and if this book was one in the cause of truth, it would never have resorted to them. The "Voice," therefore, is not, we may depend upon it, from Heaven, for it counsels that to which the seal of Heaven has never been set, and never can be, so long as the truth of Heaven is immutable. We should have no hope for our country could we think that the principles uttered could ever have permanent root in our institutions; and it is because we do not think they can, that we anticipate for it the highest and most glorious destiny.

America: A Sketch of the Political, Social, and Religious Character of the United States of North America. In Two Lectures, delivered at Berlin. With a Report read before the German Church Diet at Frankfort-on-the-Maine, September, 1854. By DR. PHILIP SCHAFF. Translated from the German. New York: C. Scribner.

The title of this work, which has been copied in full, describes its contents in all their comprehensiveness. And they are undoubtedly most comprehensive. Each of the three sketches would make a volume. But it is perhaps an advantage—at any rate for popular reading—that they are severally thus condensed. The book will, on that account, it is probable, gain a more general perusal; and it is certainly interesting, not to say instructive, to read, and to consider, what foreigners think of us—though they may not happen always to think of us aright.

> "O, wad some power the giftie gie us,
> To see ourselves as others see us!"

It is often full of instruction. It is, as it were, to hold up to us a faithful mirror, in which we are reflected in a light of truth, but one in which, by our ordinary means of looking, either at ourselves or those around us, we are too apt to have our moral vision completely distorted.

Dr. Philip Schaff is known to many of our readers, not improbably. He came to this country some time since, and gained the information he has here worked up by personal intercourse with our men, and personal observation of our institutions. "The work," he states, "has grown out of two discourses, which I delivered, by request, during a visit to the capitol of Prussia, on the 20th and 30th of March, 1854, before a select assembly of ladies and gentlemen, as part of the course of weekly lectures held there on various topics by Drs. Hoffman, Nitzsch, Stahl, Hengstenberg, Tholuck, Müller, Schmieder, Ritter, and other distinguished scholars, for the benefit of the Berlin Evangelical Society for Inner Missions, in the Oranien Strasse, N. 106. I had at first not the most distant thought of their publication, and so made no written preparation except a general outline. But they were received by the highly respectable and accomplished audience, which the King of Prussia and other members of the royal family occasionally honour with their presence, with an interest to me altogether unexpected, although some of the most intelligent hearers considered them—perhaps not without reason—too favourable to the land of my adoption. And as a number of eminent divines and professors of the University, such as the venerable Dr. C. Ritter, the acknowledged standard authority in all that relates to the earth and its inhabitants, earnestly solicited their publication, I felt it a duty to yield to such honourable requests; the more, since the other addresses, delivered in behalf of the Inner Mission at Berlin during the last two winters, have also been given to the press." These are certainly good reasons for publishing such a work, and while it has been received, in its original form, with favour and with eagerness in Germany, the volume before us, well translated as it appears to be, must have a deep interest here.

He makes some introductory remarks as to his own and others' impressions of America, which, as they exhibit in a condensed form the pith of what he gives in the Lectures themselves, we shall here partially extract:

> I have now within the last eight or nine months conversed with intelligent and excellent men of different ranks, and with many celebrated scholars and statesmen in Scotland, England, France, Germany, Austria, Italy, and Switzerland, on the subject of America; and I have heard the most favourable and the most unfavourable opinions. By both I have been in general only confirmed in the views already publicly expressed in Berlin. It might not be out of place, however, to add here a few remarks on these opposite views, with the wish and design to adjust the contradictory judgments of Europe respecting this remarkable country, which is increasingly engaging the interest of the Old World. For I would appear neither as the unqualfied eulogist of the Americans, nor as an unsparing censor of them, especially behind their backs.
>
> There are respectable men, professedly of the highest culture, especially in despotic Austria, who have a real antipathy to America, speak of it with the greatest contempt or indignation, and see in it nothing but a grand bedlam, a rendezvous of European scamps and vagabonds. Even in a north-German city, where there is otherwise so much intelligence respecting the whole world, a lady of the first rank asked me in good earnest, if I could think of returning to such a barbarian country, where the mob ruled supreme, and where neither person nor property is safe. Such notions it is unnecessary to refute.
>
> Not so the charges of slavery, materialism, radicalism, and sectarianism. These features of the country are almost universally censured in the most intelligent circles of Europe, and set down as the chief deformities of the United States, and as the rocks on which they must ultimately suffer shipwreck, unless they take in time a different course. Unquestionably these are the sorest places and most dangerous infirmities of the country; and under them it would have to fall, had it not soundness and vitality enough to react against the morbid matter. But soundness and vitality it has; and this cannot be overlooked without the greatest injustice.
>
> Slavery is, without question, the political and social canker, the *tendo-Achilles*, in the otherwise vigorous system of the United States, and contradicts alike its own republican symbol and the spirit of Christianity and philanthropy. It may yet divide the Union, in spite of all compromise measures, and may even produce the horrors of a civil war, which God in mercy prevent.
>
> * * * * *
>
> But to those, who see only the writings of Theodore Parker recently translated, and the literature of the Garrisonian Abolitionists, which are unsound, fanatical, and extremely radical in all political and social questions, and infidel in religion, and who so pass an unsparing and unqualified condemnation on the United States as a whole, I would suggest the following considerations, which may at least modify their judgments. In the first place, the Americans are not responsible for the introduction of the evil, but only for the continuation of it; the introduction of it is due to the Spaniards, Portuguese, French, Dutch, and English. Secondly, thousands and millions not only in New England, where Abolitionism prevails, but also in the middle and western, and indeed even in the southern States, as thoroughly abhor this institution, as any European philanthropist does; though they differ about the way and the time of abolishing it. Thirdly, this interest has already lost the preponderance in the Union, and must in time die out, as it did in the northern States, where it formerly existed; for since the acquisition of California the fifteen slave States have against them sixteen free States with incomparably better prospects of growth and thrift. Fourthly, there is here involved an almost irreconcileable difference of races, and that not in distant colonies, as was the case with England, and is still the case with Spain, but in the heart of the country itself and in the closest connection with the material interests of the South. Fifthly, the condition of the negroes in the American slave states is a great advance on the heathen barbarism of their brethren in Africa. And finally, since the founding of the American Colonization Society, which is engaging a growing interest even in the southern States, while a part of the Abolitionists fanatically oppose it, the tragical mystery of the negro race promises to unfold itself in a truly providential way, and the gloom of slavery begins to break into the dawn of the Christianization and civilization of Africa by her own unfortunate children once violently torn from her and now peacefully sent back to the Republic of Liberia.
>
> Materialism, the race for earthly gain and pleasure and the worship of the "almighty dollar," finds unquestionably vast encouragement in the inexhaustible physical resources of the country and the rapid accumulation of wealth. But it fortunately has a strong and wholesome counterpoise in the zeal for liberal education, the enthusiastic spirit of philanthropy, and the munificent liberality of the people; and above all, in Christianity, which points thousands and millions among them away from the vain glories of time to the imperishable riches of heaven, and fosters all the higher interests of the mind and heart. The Americans, indeed, have better opportunity to get rich, and so are under greater temptations in this view, than most other nations. But in general they also make very good use of their gains. This is incontrovertibly proved by the numberless churches, schools, scientific and benevolent institutions of all sorts, which owe their origin purely to voluntary contributions. * * *
>
> Radicalism finds in republican America full play for its wild, wanton revellings, its reckless efforts to uproot all that is established, and to lift the world off its hinges. There is a great deal of political atheism in that country, which practically denies the divine origin of civil government altogether, and makes the sovereign people not only the medium and instrumental cause but the ultimate source of all power. And this kind of democracy is generally only a decent name for social despotism, or downright mobocracy. * * * * *
>
> Finally, the Sect system is certainly a great evil. It contradicts the idea of the unity of the Church; which we can no more give up than the Unity of God, the Unity of Christ, the unity and inward harmony of truth. But, in the first place, so long as confessional controversies are unsettled, it is an inevitable consequence of the universal freedom of religion and worship, which seems to be making progress even in the public opinion of Europe, and the advantages of which on the whole outweigh the disadvantages of a police force and dead uniformity. For religion is the deepest and holiest interest of man, and thrives best in the atmosphere of freedom. It is, in fact, itself the highest freedom, the liberation of the spirit from the bonds of sin and the merely natural life. "Faith," says Luther, "is a free thing, which can be forced upon no one." Compulsion in this sphere only produces hypocrisy and infidelity. It is a fact, that the civil equality of all churches and sects in America, and the voluntary system inseparable from it, have aroused and are sustaining a great mass of individual activity and self-denial for religious purposes, and an uncommon rivalry.

With much of this we cannot but agree. Though it is somewhat inconsistent, that after calling the "Sect system" "a great evil," he should yet present it further on as upon the whole beneficial. In another place he says that this system does not lead to infidelity. But he is evidently in error. Sectarianism is the result of the abuse of private judgment: it arises from men preferring their own notions and prejudices to those of the Church Catholic, as it has come down to us, with its doctrines, its ordinances, and its discipline, from the Apostles and Fathers. And we see the mischiefs resulting from discarding such an authority, in the numberless Sects in our midst—many of them, as Socinianism, and Universalism, and Mormonism, not only heretical but infidel, in a greater or less degree. We do not agree with Dr. Schaff when he says—"Not to give up, therefore, the good cause of the Reformation and bow to the yoke of Roman uniformity, preferring the repose of the church-yard to the struggle of life, we must regard the present distractions and fermentings of Protestantism as the necessary transition state to a far higher and better condition, to a free unity in spirit and in truth, embracing the greatest variety of Christian life. But first the religious subjectivity and individuality of the Sect system, with all the accompanying infirmities, must freely and fully develop themselves; just as a full unfolding of the principle of Catholicism, in both the good form of authority and the bad form of tyranny, had to precede the purifying and emancipating struggle of the Reformation. Now America tends towards this consistent carrying out of the religious and political principle of Protestantism; that is, the practical application of the universal priesthood and kingship of Christians." It is this "carrying out," indeed, which is doing all the mischief: dividing and subdividing, corrupting and ignoring, disbelieving that old truth, and believing this new error, until we shall have our so-called *Christianity* a piece of most vicious patch-work.

Our own Church he evidently does not understand, either in her true character, or her real position. "This," he says of it, "is the oldest Protestant Church in the United States, and although less numerous, popular, and energetic than the Puritans, Presbyterians, Methodists, and Baptists, has easier access to the higher circles of society, especially in the large cities, and the best prospects of a steady and substantial growth." But he does not, in his further account, write in accordance with this idea,—especially towards the conclusion, when he says,—

> Though the party impulses in this Church, its exclusiveness, its pedantry, its high pretensions, especially with its obvious deficiency in original contributions to theological science, are much to be lamented; yet it has also many excellencies and advantages, occupies a very important conservative position in American Christianity, and has, perhaps, of all Protestant denominations the best prospects of ultimate success in the United States. There is at present a movement on foot, headed by several worthy and even high-church presbyters, but not favoured, as it seems, by the bishops, of increasing the efficiency and popularity of this Church, by allowing greater liberty in the use of the Prayer Book, with the privilege of preferring even free prayers in certain cases; by providing a greater variety of forms for many occasions; by relaxing somewhat the rigour of the Episcopal succession theory, and entering into a more liberal and friendly relation to other evangelical churches. In this way, it is thought, the Episcopal Church, which was heretofore almost exclusively confined to the higher classes of society, and has rather discouraged the poor man from joining it, would be able to reach the masses, and accomplish a much greater amount of good among the American people.

There may have been too much reason hitherto for such a reflection as this upon our Church; but let us hope we are now removing it out of the way.

The work of translation has proceeded from Mercersburg; and it is creditable to the *alumni* whose hands have been in it.

The Annals of San Francisco. By VARIOUS COMPILERS. New York: D. Appleton & Co.

This work professes to be a summary of the history of the first discovery, settlement, progress, and present condition of California, with a complete history of all the important events connected with San Francisco, to which are added biographical memoirs of some prominent citizens. Its contents are various and entertaining; presenting rather the material for a philosophic analysis, than any deep and comprehensive view of the influences that have conspired to give to San Francisco its present position, and of the sources of those varying phases in social conventionalities here recorded. Those accustomed to look beyond outer phenomena may, nevertheless, in these superficial pages, find indications that, like a new lode, may lead to unexpected revelations. The history of San Francisco is *unique*, so far as the authentic records of the past are concerned; a parallel might possibly be found in the early Genoese records; but as yet the story remains a wonderment. A few years have sufficed to accomplish the work of ages; the whole drama, from the incipient organization of society to the full development of a commercial and powerful community, with all the appanages of a complete government, has been enacted before living witnesses. Of the many plates in this volume, the most interesting are those of San Francisco as it was, and San Francisco as it is. The circumstances that have transpired since its military possession and subsequent purchase by the United States Government, are so familiar to every mind, as to afford difficulty in selection. This work will be of far greater value to other times, and possibly be more acceptable in other countries, where it may wear a phase of originality. The following remarks are made in reference to the early missions:

> In every sense of the word, then, these monks were practically the sovereign rulers of California—passing laws affecting not only property, but even life and death—declaring peace and war against their Indian neighbours—regulating, receiving, and spending the finances at discretion—and, in addition, drawing large annual subsidies not only from the pious among the faithful over all Christendom, but even from the Spanish monarchy itself, almost as a tribute to their being a superior state. This surely was the golden age of the missions—a contented, peaceful, believing people, abundant wealth for all their wants, despotic will, and no responsibility but to their own consciences and heaven! Their horn was filled to overflowing; but soon an invisible and merciless hand seized it, and slowly and lingeringly, as if in malicious sport, turned it over, and spilled the nectar of their life upon the wastes of mankind, from whence it can never again be collected. The golden age of another race has now dawned, and with it the real prosperity of the country.
>
> The Fathers might be considered to have lived something in the style of the patriarchs of the days of Job and Abraham. They indeed were generally ignorant and unlettered men, knowing little more than the mechanical rites of their Church, and what else their manuals of devotion and the treasuries of the lives of the saints taught them; but they seem to have been personally devout, self-denying, and beneficent in their own simple way. They thought they did God service, and perhaps much more the Indians themselves, in catching, taming, and converting them to Christianity. That was their vocation in the world, and they faithfully obeyed its calls of duty. If ever stern necessity, or sometimes a forgetfulness of the value of life to the wild Indians, prompted them, or their military guards and executioners, to the slaughter of a tribe, now and then, of the more fierce, thievish, and untractable natives, they were scrupulously careful first of all to baptize the doomed; and, therefore, though the hapless aborigines lost earthly life and the freedom of a savage state, their souls were saved, and they entered into and enjoyed paradise for ever.

It is a matter of surprise, and a circumstance derogating from the value of the work, that the Protestant Episcopal Church, which already has exercised so restraining a power, and is yet destined to exert such a reformatory power, extending the blessings of religion to its increasing myriads, who come thither from North, South, East, and West, should have been thus summarily dismissed:—

> Trinity Church, Episcopalian, was organized by the Rev. S. F. Mines, who subsequently died in 1852, the only clergyman who has ever deceased in this city. This society has lately increased in size, and ranks among the most prominent in the city. Its building is adjacent to the Second Baptist Church, in Pine street, between Montgomery and Kearny streets. Rev. Dr. Wyatt is the present pastor.
>
> In April, 1850, at a meeting of the congregation presided over by Mr. W. Burgoyne, "Grace Parish" was regularly organized, Col. E. Bryant and Col. D. E. Turner being appointed first wardens. The missionary, Rev. Dr. Ver Mehr, was called to the rectorship. Towards the end of the same year, the congregation became too crowded, and it was contemplated to build a larger church. The whole fifty-vara lot was purchased, and a contract made with Mr. G. L. Murdock to erect a substantial building, which was progressing, when the fire of May, 1851, arrested further subscriptions. The church, however, was nearly completed, when the June fire swept away the whole neighbourhood; and it was only saved with great difficulty and unusual exertions. Finally, July 19th, 1851, it was opened to a crowded congregation. To pay part of its indebtedness, a sacred concert was given in February, 1852, by the *Sanger-bund;* and a second one in the same year, by the talented Signora Elisa Biscaccianti, who, in December, sang for the same object, the *Stabat Mater* of Rossini,

which was the first *oratorio* ever performed in San Francisco. The debt was further discharged in 1853, by the sale of the remainder of the fifty-vara lot not occupied by the church and parsonage. Dr. Ver Mehr, having established a female seminary at Sonoma, found it necessary, in February, 1854, to resign the principal charge of the Church to the Right Rev. Bishop Kip, remaining himself as an assistant. A third Episcopal Church (Christ's Church) now worships in a room over the post-office, under guidance of Rev. John Morgan, rector.

One would have thought that the establishment of a Missionary Bishopric in the country would have been an epoch of sufficient historical interest to have been expressly set forth in such a volume. We can make some allowance for those who, unhappily for themselves, "care for none of these things." But the history of San Francisco is incomplete without it.

The book is got up in a style highly creditable to the enterprising publishers. One's only regret is, that the work itself, as "The Annals" of one of the most extraordinary cities of which we have any records, in ancient or modern times, should not have been better written and more carefully compiled.

The North British Review, for August, (republished by Leonard Scott & Co. of New York,) is now on our table, and from the glance we have so far been able to give it we see that it is a number of varied and more than ordinary interest. It opens with a paper on Sir David Brewster's Life of Newton, which is followed by articles on Sir E. Bulwer Lytton's Novels, Alexandrian Christianity, Political Reformation in Holland, Mahometanism in the East and West, Dr. Peacock's Life of Dr. Thomas Young, The System of Purchase in the Army, The Non-existence of Women, and Ferrier's Theory of Knowing and Being. Here is surely a bill of fare for all tastes.

ADVERTISEMENTS.

RICHARDSON & BOYNTON'S WARMING AND VENTILATING WAREHOUSE, No. 374 Broadway.—The special attention of the trade is invited to our assortment of Heating and Ventilating Apparatus, comprising every variety of the latest and most approved patterns of Furnaces, Ranges, Registers, Ventilators, &c., including five sizes of Boynton's Patent Self-Clearing Furnace—an entirely new article, worthy the attention of those interested.
sep6-3m*

CARPETINGS FOR FALL TRADE, 1855.—SMITH & LOUNSBERRY, No. 456 Broadway, near Grand street, have just received, per late arrivals, several large invoices of elegant
VELVET TAPESTRY AND BRUSSELS CARPETING,
which they are now offering, together with a large and select stock of all other goods connected with the Carpet trade, at great inducements. sep13tf

NEW DRY GOODS MART, 269 GRAND STREET, CORNER OF FORSYTH.—O. MOWBRAY would respectfully notify his customers and the public, that he has removed from Canal street to the above number, with an entire new stock of fashionable Dry Goods, having been purchased under the general depression of the money market. Hence it is easy to discover the advantage our customers will have in supplying their wants from a new stock of handsome Dry Goods, instead of losing time and money trying to be suited out of large accumulated old stocks at necessarily high prices. We are therefore determined, having the facilities, to use every honourable means in our power at our new location, to remain the envy of all competitors, and to retain our former reputation at our old stand in Canal street, for the past six years, of serving the public faithfully. Ladies are invited to call and see our new Store, and examine our new goods, whether they want to purchase or not. Three of our prominent rules are—
1st.—Polite attention to all customers.
2d.—To ask one price, from which there shall be no deviation.
3d.—In no case to urge any lady to purchase.
☞ As our rules are strictly adhered to, a child can purchase as cheap as the most expert or experienced.
OLIVER MOWBRAY,
269 Grand street, corner of Forsyth,
447 Eighth Avenue, betweeen 33d and 34th Sts.
N. B.—French and German languages spoken in the Store.
au30-3m

PERUVIAN GUANO.

NO. 1, WITH GOVERNMENT WEIGHT AND BRAND UPON EACH bag. Price $52 per ton of 2000 lbs.
PERUVIAN GUANO, No. 1, taken from the lower part of the ship's cargo, a little damp, with the above brand upon each bag. Price $43 per ton of 2000 lbs. As the latter article is sold by some retail dealers for the best quality, be particular to observe that the damp has the figure 2 under the weight mark.
ANTOINE LONGETT,
au16-6t$ 34 Cliff street, corner of Fulton, N. Y.

$5.50 FOR RED OR WHITE ASH, EGG AND Stove Coal, of superior quality, screened and delivered from yard. Lehigh, $6 per ton. Also, all other Coals at the lowest prices. J. I. GANTZ'S SON.
au9 1y Yard, cor. Stanton and Orchard streets.

CLOCKS FOR CHURCHES, PUBLIC BUILDINGS, VESTRY AND SESSION ROOMS, RAILROAD STATIONS, OFFICES, &c. Also, Regulators for Jewellers' and Astronomical purposes. The undersigned, having succeeded in counteracting effectually the influence of the change of temperature upon the pendulum, and introduced a new regulator, are enabled to produce an accuracy of time heretofore unequalled. Glass dials for illuminating, similar to those in the City Hall, New York, furnished. Address
JOHN SHERRY & CO.,
Oakland Works, Sag Harbor, New York.
"Sherry & Co. have established a reputation as the best clock makers in the world."—[Scientific American. je21-1y

C. W. IRVING & BROTHER, 240 BOWERY, have in store, and are daily receiving, a complete assortment of Laces, Embroideries, White Muslins, Handkerchiefs, Cravats, Ribbons, Millinery. and Fancy Goods.
Ladies', Gentlemen's, and Children's HOSIERY of every description.
Kid, Silk, Lisle, and Cotton GLOVES, all qualities.
Ladies' and Children's Silk MITTS, all prices.
Dress Trimmings, Haberdashery, and a great variety of small wares.
Embroidery and Sewing Silk, all colours, in quantities to suit.
The Trade supplied with any of the above, at the LOWEST CASH PRICES. my31-6m

S. BOOTHBY, IMPORTER, MANUFACTURER, JOBBER and RETAILER of SHIRTS, COLLARS, UNDER SHIRTS, DRAWERS, HOSIERY, GLOVES, SCARFS, CRAVATS, &c., &c., 87 and 89 William street, near Maiden Lane, New York. je14-1y

HOUQUA TEA STORE, 418 Grand street, New York.—Families and Boarding-house-keepers will find it to their interest to call at this Establishment, where will be found a choice selection of first quality Teas, Coffees, Sugars, &c.
oct7-1y MILLER & WATTSON, Proprietors.

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f10-1y BARRETT, NEPHEWS & CO.

GAS FIXTURES, CHANDELIERS, &c.—JOHN JOHNSON & BROTHER, Gas-fitters, Plumbers, and Engineers. FOUNTAINS and JETS of every description.
sep23-1y JOHN JOHNSON, B. M. JOHNSON, } 111 East 18th street, N. Y.

DENTISTRY.

DR. A. STARR, SURGICAL AND MECHANICAL DENTIST, No. 428 Grand street, between Attorney and Ridge streets, New York. a5-1y

BERHARD,—SURGICAL AND MECHANICAL DENTIST, and manufacturer of Incorruptible Teeth, No. 167 Bowery, between Delancey and Broome sts. (east side,) New York. Sep. 23-1y.

DR. J. T. STRATTON, DENTIST, 111 Fourth Avenue, (cor. 12th street,) formerly 229 Grand street, New York. oc14-1y

IMPROVED ARTIFICIAL TEETH.—DR. J. ALLEN, late Professor in the Ohio College of Dental Surgery, invites attention to his improved method of constructing artificial dentures, which combines the following advantages:
First—There are no seams or crevices for the lodgment of food, to vitiate the saliva or infect the breath, as not even the slightest moisture can get between the teeth and plate.
Second—An Artificial Gum, which is as firm and indestructible as the teeth, is fused, at a high heat, between and around their base, which unites them firmly to each other, and to the plate upon which they are set. This gum imparts to the teeth that peculiar expression and life-like appearance which characterizes the natural organs.
Third—Great strength is obtained by thus uniting the teeth, gum, and plate, and no ordinary force in masticating can break them from their base.
Fourth—The *natural form and expression of the mouth and face can be restored*, in cases where they have become sunken. This is done by means of additional attachments to the framework supporting the teeth. These attachments are so formed as to *bring out the sunken portions*, and sustain them in their proper position. They are covered with the above named gum-compound, and become component parts of the denture, and, when rightly formed, can not be detected by the closest observer. This method of restoring the cheeks to their original fullness, and also the natural form and expression of the mouth and lips, has been well tested, having been made a special feature in the author's practice, for several years past. A variety of Photographic and Daguerreotype likenesses, which have been taken of persons without this improvement, and also with it, can be seen at his office, showing the great change in appearance which is produced in the countenances of individuals now wearing dentures constructed upon this principle, which the public are invited to call and examine, together with other specimens of his improved style of work not requiring the above attachments.
Fifth—A clear and distinct articulation of speech is restored. This important change is effected by having the inside of the teeth and gum of a natural form. To this the tongue is readily adapted. This perfect adaptation of the tongue to the denture prevents the hissing or muffled sounds in speaking or singing, so often observed in persons wearing artificial teeth.
Sixth—The plates usually employed for this work are platina, the purity of which prevents even the slightest tarnish or unpleasant taste in the mouth. In short, this system embraces many new and important features, which are readily appreciated by those wearing artificial dentures upon this principle. With reference to the utility of this method, numerous testimonials can be given from eminent Dentists in the various cities of the Union, and persons wearing the work in this and other cities.
J. ALLEN, 30 Bond street, New York.
P. S.—Persons desiring further information in reference to the above, will be furnished with pamphlets, free of postage, by sending a note, with address, to J. ALLEN. je7-6m

ECCLESIOLOGICAL.

CHURCH FURNISHING.

THE SUBSCRIBERS have always on sale, an extensive stock of goods expressly adapted to the wants of
CHURCHES and PUBLIC INSTITUTIONS:
And, having in their employ experienced Upholsterers, are, at all times, prepared not only to furnish the unmade material, but to make up and fit whatever may be needed, at the shortest notice, and on liberal terms.
☞ The most prominent articles are ☜
DAMASK, MOREEN, and GERMAN REPS, for *Cushions*.
MOHAIR, PLUSH, and SILK VELVET, for *Pulpit Cushions*.
CARPETING: *Velvet, Brussels*, or *Ingrain*, for *Chancel* and *Vestry*, or *Session Room*.
CARPETING (*Church Patterns* and *Colours*) of every description.
COCOA MATTING and MATS for *Porch, Vestibule*, or *Lobby*.
FRINGES, TUFTS, GIMP, and TRIMMINGS, in every variety.
COMMUNION DAMASK and NAPKINS.
CURLED HAIR in *Rope, Picked*, or *made into Cushions*.
PATENT FELT—A preparation expressly intended for the filling of Cushions, Mattresses, &c., having, among other advantages, the quality of perpetual elasticity. It is besides cheaper than Hair, and never engenders or harbours vermin.
DOREMUS & NIXON, 21 Park Place,
m1-1y and 18 Murray street, New York.

STAINED GLASS FOR CHURCHES, &c., manufactured by HENRY SHARP, late SHARP & STEEL, 216 Sixth Avenue, New York. Designs and estimates sent to all parts of the country. Specimens of work may seen at the manufactory, and also at the following churches:
Trinity Chapel, New York; St. Mary's Church, Burlington, New Jersey; St. Paul's Church, Brookline, Mass.; St. Stephen's Church, Philadelphia; Christ Church, Assumption, Louisiana. sep20-1y

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.—The subscriber keeps constantly on hand a select assortment of the finest grades of Wine, for the above named uses.
je21-1y GEO. E. MENDUM, 18 Wall street.

COMMUNION PLATE, OF THE MOST APPROVED and varied patterns, in true Ecclesiastical style, finished either plain, or enriched with Engraving, Gilding, Chasing, Enamel, and Jewels, and fitted in cases of the best workmanship; also, all sorts of
TABLE-WARE MADE TO ORDER AND ON HAND,
Of the best quality of Silver, and on reasonable terms, by
COOPER & FISHER,
No. 131 Amity street, near Sixth Avenue, New York.
my31-6m

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. FENWICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.
All orders sent will be promptly attended to, and put up in cases of two dozen each, at $7 per dozen. GEO. SCRIVEN, Importer,
oc28-1y 3 Cedar street.

ENCAUSTIC TILES, FOR FLOORS OF CHURCHES, and Public Buildings, and for Vestibules, Halls, Conservatories, Dining-Rooms, and Hearths in Dwellings. These Tiles are of an almost infinite variety of patterns, and very hard and strong, and are in use in the best houses in all parts of the country.
Also, GRANKIRK CHIMNEY-TOPS, suited to every style of Architecture, and recommended in Downing's work on country-houses, and by architects generally. For sale by
MILLER, COATES & YOULE,
my31-6m No. 279 Pearl street, New York.

MUSIC AND MUSICAL INSTRUMENTS.

SACRED MUSIC.—MRS. BODSTEIN, LATE JULIA L. NORTHALL, will continue to give instruction in Singing at her residence, No. 200 Bleecker street, commencing again for the season on Monday, September 10th. Special attention will be paid to those desirous of improving their singing in Oratorio and Sacred Music. For terms, &c., apply at the house. sep6-3m*

NOVELLO'S SACRED MUSIC STORE,
389 Broadway, New York.

TO CHORAL SOCIETIES AND CHOIRS.—NOVELLO'S CATALOGUE, No. 3, contains a list of Music for the use of Choral Societies, Church Choirs, and Singing Classes, printed in several Vocal and Orchestral parts. Containing Oratorios, Odes, Cantatas, Festival Hymns and Anthems; Operatic Music, Songs, Duets, Trios, Quartets, and Choruses; Overtures, Symphonies, and Marches; Madrigals and Glees; Music with Latin words; Masses, Motets, &c., &c., sent postage free for one cent.
The Vocal parts are printed in full music size at the rate of three cents per page.
NOVELLO'S OCTAVO EDITIONS of ORATORIOS of Handel, Haydn, Beethoven, Mendelssohn, &c., in Vocal score, with Piano Forte accompaniment. Handel's Messiah, $1.63; Judas Maccabæus, $1.63; Haydn's Creation, $1.25. All the Oratorios of these great masters have been published in this series at similarly low prices.
NOVELLO'S OCTAVO CHORUSES. All the Choruses in the octavo editions of the Oratorios, may be had distinct in Vocal score with Organ or Piano Forte accompaniment, at 3, 6, 9, or 13 cents each.
NOVELLO'S CHORAL HAND-BOOK. A collection of music in separate vocal parts. In this work are published the whole of the chorus parts of the following Oratorios:
Handel's "Messiah," price 38 cents each part.
Handel's "Judas Maccabæus" price 38 cents each part.
Handel's "Samson," price 38 cents each part.
These parts are printed in the octavo size, with the Alto and Tenor parts in the Treble Clef.
COLLECTION OF GLEES. Novello's Glee Hive, Part Song Book, and the Musical Times, and Singing Class Circular. For particulars see Catalogue, No. 5, sent postage free for one cent.
J. A. NOVELLO,
Sacred Music Store, 389 Broadway, New York,
and 69 Dean street, Soho Square, and 24 Poultry, London.
sep6-tf

REMOVAL.—BACON & RAVEN HAVE, IN CONSEQUENCE OF the extension of Canal street, removed their Piano Forte Wareroom to No. 135 Grand street, one block east of Broadway. They offer their friends and the public at their new place of business an extensive assortment of Piano Fortes, warranted in every respect.
mr22-1y

P. LYNCH RESPECTFULLY INVITES ATTENTION to his improved "DIAGONAL SCALE PIANO FORTES," which, for power and richness of tone, cannot be surpassed. Pianos to let or hire. P. LYNCH.
Manufactory and Warerooms 833 Broadway, one door below Thirteenth street. m29-1y

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.
Buyers are invited to examine their splendid assortment of 6⅛ to 7⅛ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.
GROVESTEEN & TRUSLOW,
sep23-1y 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

GEO. F. BRISTOW, MORSE & CO., PIANO FORTES AND MELODEONS. 423 Broadway. oct14-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Sets of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m1-1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl street, near the City Hospital, Broadway, established 16 years.
N. B.—Powerful and sweet-toned Church Organs, from $300 upwards. mar1-1y

CHURCH ORGANS.—The subscriber has constantly on hand Organs of the following description for sale:
No. 1. Three stops, 7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
No. 2. Four stop—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.
No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.
No. 4. 8 stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.
No. 5. 10 stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.
No. 6. 12 stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.
The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to
mar1-1y HENRY ERBEN, 172 Centre street, N. Y.

ORGANS.—HENRY CRABB, Flatbush (near Brooklyn), L. I., having made extensive enlargements, last season, to his Manufactory, is prepared to furnish Church Organs of every size at the shortest notice, and of a quality not exceeded by any, and on as favourable terms.
Being located where rent and expenses of living are comparatively light, and having associated with him his five sons, doing the work ourselves enables us to furnish Organs of good quality at low price.
Application by letter, will receive prompt attention. Omnibuses run from Fulton Ferry every few minutes to the Factory in Clarkson street, Flatbush.
N.B.—We have several Organs building, from those of 6 stops up to 80, with 32 feet pipes. We can refer to some of the best Organs in our Cities for specimens of our work, such as the Organ in the Church of the Holy Trinity, Brooklyn, and others. ap19-1y-$

LARGE CHAPEL ORGAN FOR SALE—made by H. ERBEN, containing Op. Dia., St. Dia., Principal, 15th, Flute, and Trumpet—(GG Organ) in a general swell, to be seen at Hope Chapel, 718 Broadway, near Fourth street. For terms apply to JULIAN G. DAVIES, Piano Forte Wareroom, 773 Broadway, New York. a12-tf

BELLS! BELLS!!—The subscribers, at their long established and enlarged Foundry, manufacture upon an improved method, and keep constantly on hand, a large assortment of their superior BELLS, of all descriptions, suitable for Fire Alarms, Churches, Academies, Factories, Steamboats, Plantations, &c., mounted with their "Rotating Yoke," and other improved Hangings, which ensure the safety of the Bell, with ease and efficiency in ringing. Warrantee given of tone and durability. For full particulars as to Chimes, Keys, Weights, &c., apply for Circular to A. MENEELY'S SONS, West Troy, Albany county, New York.
HITCHCOCK & CO., Agents, 116 Broadway, New York.
m1-1y$

CARRIAGES.—ISAAC MIX jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f3-1y

SCHOOLS.

PROFESSOR DRISLER HAS MADE ARRANGE-ments to receive a few pupils in Classics and Mathematics at his residence, 122 West Twenty-second street. Mathematics under the charge of W. H. WILSON, Esq. German will form part of the Course for those about to enter College. The first term commences on Tuesday, September 11th. sep13-3t

DEER HILL INSTITUTE.—A CHURCH BOARD-ING SCHOOL FOR BOYS, DANBURY, CONN.—The Rev. I. LEANDER TOWNSEND, M.A., Rector, aided by competent Instructors. Number limited to twenty-five. Terms, $200 per annum, always in advance. Drawing, French, the Piano, and Vocal Music, extra.
The Fourth Term will commence on Monday, the 5th of November next. For Circulars, &c., apply to the Rector. References—Among other patrons, Joseph Russell, Esq., (Pudney & Russell,) 79 John street, Chas. L. Watkis, Esq., 62 Cliff street, Capt. David Heywood, 16 Irving Place, New York. mh22-1y

THE MISSES SEDGWICK WILL RE-OPEN Boarding and Day School on September 10th, at No. 41 Ninth street. au30-4t*

THE MISSES ROHR RESPECTFULLY INFORM their friends and the public that their Day and Boarding School, No. 151 West Thirty-fourth street, will be re-opened on Thursday, September 13th. Circulars can be obtained at their residence, No. 151 West Thirty-fourth street. jy26-tf

MISS BALLOW'S SCHOOL FOR YOUNG LADIES, No. 24 East Twenty-second street, will be re-opened on Thursday, the 13th of September. au9 8t

MISS ADRAINS' BOARDING SCHOOL FOR YOUNG Ladies, Jamaica, Long Island, will re-open on Monday, September 17th. au9-3m$

MURRAY HALL.—CHURCH BOARDING AND DAY School for Young Ladies, under the supervision of the Provisional Bishop of the Diocese, No. 101 West Thirty-sixth street, near Broadway, New York, will re-open on Tuesday, September 11th, 1855. Rector, the Rev. JOHN J. ELMENDORF. The Senior and Junior Classes will hereafter pursue their English studies under the exclusive, personal charge of the Rector, and the number in any class will therefore not be allowed to exceed *ten*. Circulars may be obtained at Lockwood's, or at Stanford's, 637 Broadway; or the Rector may be addressed personally or by letter as above.
REFERENCES.—The Hon. and Mrs. Murray Hoffman, Samuel Davis, Esq., G. P. Camman, M.D., Mr. and Mrs. L. M. Hoffman, Mr. and Mrs. N. P. Bailey, Mr. Chas. Roome, Pres. Man. G. L. Co. au9-3m

MISS HAINES BEGS RESPECTFULLY TO GIVE notice to her friends and the public, that her School, No. 10 Gramercy Park, will re-open on Tuesday, September 18th.
Circulars can be obtained at her residence, or at Messrs. C. S. Francis & Co.'s, No. 252 Broadway, or at Mr. Doremus & Nixon's, 21 Park Place.
Applications can be made by letter addressed to Miss HAINES, at her residence.
New York, July 26, 1855. jy26-10t

BOARDING SCHOOL FOR BOYS, NORWALK, CON.—C. M. SELLECK, Principal.—This School will commence its second session on Wednesday, the 5th of September next. The School is located in a central yet retired part of the village of Norwalk, Conn. This place borders on Long Island Sound, about 40 miles from New York city. By means of New York and New Haven Railroad, communication between the two places is rendered easy, frequent, and rapid.
Every facility will be offered for a thorough prosecution of all the English and Classical studies necessary to a preparation for college, or for engaging in any of the commercial or active pursuits of life. The Classical department will be under the charge of a competent teacher, who will devote his entire time to that division of the School; also, the division of higher Mathematics and the Natural Sciences. Tuition will be given in the Modern Languages; also, in Music, Drawing, etc. The design of the Principal will be to secure to the pupils placed under his care a thorough and complete preparation for College or for Business. The proper physical, mental, and moral cultivation of his pupils will also engage his strict attention.
The number of scholars is limited. The terms of the School are $225 per annum. The Modern Languages, as also Music and Drawing, are at an advanced charge of the above rate.
Any information in relation to the School will cheerfully be given, either by personal application to or correspondence with the Principal, at his residence, Norwalk, Conn. He has the pleasure of referring to the following persons:
Rev. R. B. Van Kleeck, D.D., New York; Rev. Wm. C. Mead, D.D., Norwalk, Conn.; Rev. T. W. Coit, D.D., Troy, N. Y.; Rev. T. A. Starkey, Albany, N. Y. jy19-3m

CHRIST CHURCH HALL, POMFRET, CONN.—REV. JAMES MORTON, Rector. The Autumnal Term of this School will commence Sept. 17th, 1855. For salubrity of location, and remoteness from temptations to which youth is prone to yield, "The Hall" is well and widely known. The course of studies to be pursued will embrace all the branches of a regular English education, with the Hebrew, Greek, Latin, and French languages. Instruction will be of a most thorough kind. It will be the earnest aim of the Rector, also, to give his pupils the advantages of religious training; and assisted by his Lady, to surround them with all the comforts and softening influences of Home. In order to contribute to that order and discipline so essential to the improvement of pupils, as well as the wellbeing of the school, the Rector would prefer receiving none over 14 years of age.
TERMS—Board and Tuition, including washing, lights, &c., $85 per session of 14 weeks, or $250 per annum.
Terms for Day Scholars, $8 per session.
Tuition is expected to be paid quarterly in advance.
The School year is divided into three quarters or sessions of 14 weeks. Pupils received during the term.
REFERENCES.—Rt. Rev. Bishop Williams, Middletown, Conn.; Rev. Wm. F. Morgan, Norwich, Conn.; Rev. R. Camp, Brooklyn, Conn.; Rev. R. Hallam, D.D., New London, Conn.; Rev. S. R. Johnson, D.D., New York; Rev. E. M. Johnson, Brooklyn, L. I.; Rev. T. T. Guion, Brooklyn, L. I. my17-tf

CHESTER FEMALE INSTITUTE, ARMONCK, WEST-CHESTER CO., NEW YORK.—Rev. I. DYCKMAN VERMILYE, Rector.
TERMS—Seventy-five dollars per Session of 22 weeks, payable in advance. Music, with the use of Piano, an extra charge of $10 per quarter. Sessions commence May 1st and November 1st. Applications for admission or for circulars to be made to the Rector.
"During my recent visitation of Westchester county, I was at the 'Chester Female Institute,' and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system I am satisfied is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust. "JONA. M. WAINWRIGHT,
"Prov. Bishop of the Diocese of New York.
"New York, June 8, 1853." my3-tf

ROSE HILL BOARDING SCHOOL FOR YOUNG LADIES, at Danbury, Conn., Mrs G. M. WHITE, Principal.
The Summer Term commences the first of May, and the Winter Term the first of November, each consisting of twenty-two weeks. The number is limited to twenty-five; the location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious.
For reference and terms, apply to the office of The Churchman, or to W. T. PINKNEY, President of the Astor Insurance Company, 67 Chatham street, or to C. H. ROACH, Esq., 826 Greenwich street, or 21 Park Place, New York. a5 1y

THE SUBURBAN HOME SCHOOL, NEW HAVEN, Conn., offers superior advantages to a very limited number of boys. Their health, manners, and morals receiving constant supervision, makes this a good substitute for HOME. Frequent exercises on horseback, and by carriage. Location retired and healthful; the grounds nearly three acres. References—Bishops BROWNELL and WILLIAMS. For circulars, &c., address the Rev. ALONZO G. SHEARS. ja1-1y

FURNITURE AND UPHOLSTERY.

JOSEPH RILEY'S FASHIONABLE CHURCH, PARLOUR, LIBRARY, CHAMBER, OFFICE, AND DINING ROOM FURNITURE AND UPHOLSTERY WAREHOUSE,
NO. 536 PEARL STREET, NEAR BROADWAY, NEW YORK.
The subscriber keeps constantly or makes to order all the above in Rosewood, Mahogany, Oak, and Walnut. Also, a general assortment of Spring, Hair, Husk, and other Mattrasses, Feathers and Feather Beds, &c.
Particular attention paid to Church work. Pew Cushions made and Pulpits trimmed with neatness and despatch. Charges moderate
my31-1y JOSEPH RILEY.

NEW YORK MARBLE IRON WORKS.
Office and Salesroom, 337 Broadway.
Manufactory, corner of 6th Avenue and 47th street.
SMALL & ALDEN,
The original and most extensive Manufacturers of Marbleized Iron Mantles, Table Tops, Columns, Pedestals, Pilasters, Wash Basins, Bathing Tubs, Vases, &c., being in exact imitation of the choicest varieties of Marble. Also, Window Lintels, Sills, Balconies, and other castings for buildings of every description.
WILLIAM SMALL. H. O. ALDEN, JR
my24 6m

NEW LOCATION.—FITZSIMMONS' Furniture and Upholstery Warerooms, No. 8 Astor Place. The subscriber calls the particular attention of his customers and the public generally to his new stock of fine and substantial Rosewood and Mahogany Furniture, made and upholstered under his own circumspection, with the best of seasoned materials, and by the most eminent workmen, and which he offers to sell cheaper than any other house in Broadway, his motto being quick sales and light profits. Upholstery in all its branches executed in the neatest and best manner.
F. FITZSIMMONS,
sep30-1y No. 8 Astor Place.

FURNITURE.—ROJAS & CO., 487 Broadway, corner of Broome street, manufacturer of all kinds of Cabinet Ware Furniture, have on hand a good assortment of articles of various descriptions which they offer to sell at very reasonable prices. They are daily receiving from their factory at Elizabethport, New Jersey. sep30-1y

J. S. PECOCKE, LOOKING-GLASS AND PICTURE-FRAME MANUFACTURER AND GILDER. Piers, Mantels, Ovals, Pier Tables Brackets, Cornices, &c., made to order. N. B. Old Frames re gilt and Paintings varnished. 483 Broadway, between Grand and Broome streets, New York sep30-1y

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. •m8-1y

MRS. E. BERRIAN, 180 BOWERY, BETWEEN Broome and Spring streets, keeps constantly on hand a very large assortment of Window Shades and Paper Hangings; also, Lace and Muslin Curtains, Cornices, Brass and Gimp Bands, Cord and Tassels, Trimmings, Fireboard patterns, &c., &c. Ladies call and see.
m29-1y MRS. E. BERRIAN.

SHOW CASES, the cheapest and best in the United States. Silver, German Silver, Mahogany, Rosewood, and Black Walnut, warranted superior, and sold cheaper than at any other establishment Country orders, by letter, punctually attended to. Wareroom, 12 Park Place: Factory, 12 Canal street, New York.
ap19-1y A. J. CAMPBELL.

HILL & BAILEY, HATTERS, No. 382 Broadway, one door from the corner White street, New York.
IVES HILL,
sep30-1y G. F. BAILEY.

LIFE AND FIRE INSURANCE.

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.
This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.
Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.
Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year, without extra charge*.
CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.
Pamphlets and full information may be had on application at the office of the Company.

BOARD OF DIRECTORS:

Jacob Reese,	S. Cambreleng,	James S. Sandford,
John R. Suydam,	John L. Buckley,	Curtis Judson,
Henry Beadel,	George Clark,	John W. Mersereau,
Robert Schell,	Benjamin Babcock,	Alex. Muir,
Henry S. Leverich,	R. W. Howes,	Eugene Dutilh,
Joseph Foulke,	Samuel H. Foster,	John Gray,
F. A. Palmer,	Nathan Starr,	James F. Hall,
George W. Riggs,	W. N. McIntire,	John S. Harris,
Joseph Britton,	N. H. Wolfe,	J. W. Kellogg,
F. W. Edmonds,	John Slosson,	Albert Ward.

WM. V PORTER, Secretary. JACOB REESE, President.
S. CAMBRELENG, Counsellor.
JOHN T. METCALFE, Consulting Physician.
oct7-1y CHARLES D. SMITH, M.D., EDWARD FIELDS, M.D., } Medical Examiners.

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation ten years, and now have an accumulated fund of $902,062 70, principally invested in New York and United States stocks and Bonds and Mortgages.
A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
GEORGE WILKES, M.D., and C. R. BOGERT, M.D., at 5 St. Mark's Place, Medical Examiners; at the office every day from 1 to 2 o'clock, P. M.
ja1-tf

THE MARKET FIRE INSURANCE COMPANY, Capital $200,000. Office, 286 Pearl street, Market Bank Building.
DIRECTORS.
WILLIAM BIRDSALL, President.

Philetus H. Holt,	William P. Miller,	William E. Bird,
Jackson S. Schultz,	Stephen Valentine,	Jacob T. Merritt,
Frederick Fawcett,	Joseph E. Bulkley,	Wm. Dennistoun,
Stephen W. Gaines,	Joseph P. Wickham,	Edward Cromwell,
Elisha L. Walton,	Samuel W. Moore,	Alfred L. Rowe,
Oliver H. Shepard,	Roland G. Mitchell,	Theodore Banks,
John K. Woolsey,	Robert M. Field,	Nelson Sherwood,
Edgar T. Ryder,	William Miles,	David Sands,
Isaac Walton,	Henry Rowland,	Wm. Birdsall,
Henry G. Reeve,	Silas Davis,	Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f24-1y] ASHER TAYLOR, Secretary.

FULTON FIRE INSURANCE COMPANY, NO. 40 Wall street, New York (Manhattan Bank Building). Capital, $150,000. Insures Buildings, Merchandise, Furniture, Vessels in Port, and their Cargoes, &c.
DIRECTORS.

Andrew B. Hodges,	John L. Everitt,	J. Schenck Suydam,
Rollin Sanford,	E. R. Livermore,	J. V. Schoonmaker,
Grahams Polley,	Jacob B. Boerum,	Elisha B. Morrell,
Thomas C. Moore,	James Affleck,	A. J. Allaire,
Thomas M. Clark,	James Moore,	Richard Raynor,
Joseph Boughton,	John J. Crane,	Wm. Mulligan,
James S. Bearns,	Geo. W. Prince,	A. S. Foster,
Edwards W. Fiske,	M. Kalbfleisch,	M. F. Hodges,
Philip S. Crook,	William A. Cobb,	B. Blanchard,
Francis B. Spinola,	John Moore,	A. C. Tefft,
Barnet B. Boerum,	Jared Sparks,	W. L. Conklin,
George Barnes,	Edward Neville,	Seymour D. Husted,
Henry A. Kent,	James L. Morgan,	O. W. Brennan,
	Charles E. Smith.	

W. MULLIGAN, Secretary. A. B. HODGES, President.
ROLLIN SANFORD, Vice President.
JOHN CASHOW, Surveyor. a19-1y

FIRE INSURANCE.—ROYAL INSURANCE COMPA-NY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, £2,000,000 Sterling, or $10,000,000; paid up Capital and Surplus, $2,000,000. A Special Fund of $150,000 invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.
NEW YORK TRUSTEES:
John J. Palmer, James M'Call, Adam Norrie.
COMMITTEE OF MANAGEMENT:
William C. Pickersgill, Alexander T. Stewart,
Adam Norrie, Robert L. Maitland, Henry L. Routh,
Henry Eyre, Benjamin B Sherman, John Auchincloss.
EDMUND HURRY, Surveyor. [ap26-1y] A. B. McDONALD, Agent.

LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, $150,000. Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.
DIRECTORS:

James Van Norden,	Elisha Brooks,	Daniel B. Pierson,
William K. Lothrop,	William Laimbeer, Jr.,	William Voorhis,
Orsamus Bushnell,	William K. Thorn,	Robert McClellan,
Isaac Fryer,	Levi Onderdonk,	John M. Mason,
Frederick Hadley,	James W. Randell,	Adelmour W. King,
John G. Wellstood,	Robert Orr,	Abm. M. Binninger,
Robert H. Goff,	Nathan Clark,	Robert Paton.

MARCELLUS EELS, Sec'y. JAMES VAN NORDEN, President.
GEORGE B. DRANE, Surveyor. my24-1y

MECHANICS' FIRE INSURANCE COMPANY.—Office, 271 Broadway (Shoe and Leather Bank Building,) corner Chambers street. Capital, $150,000.
This Company insures against Loss and Damage by Fire, on the most favourable terms, Buildings, Merchandise, Furniture, Vessels in Port, and their Cargoes, and also against the Risks of Inland Navigation. Orders by post, or in person, will be promptly attended to.
DIRECTORS:

Daniel P. Smith,	James Tiebout,	Freeman Hunt,
Charles W. Copeland,	Alexander Philip,	Alex. McCotter,
John K Hora,	Nathan A. Rogers,	Edward DeGroot,
Daniel S. Darling,	John Jay,	Bartlett Smith.

WM. H. DEGROOT, President.
HENRY B. DAWSON, Secretary.
PETER E. COON, Surveyor.
JAY & WHITEHEAD, Counsel. my17-6m

THE MERCHANTS' INSURANCE COMPANY, OF THE CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, $200,000. Insurance against Loss or Damage by Fire.
DIRECTORS:

Crowel Adams,	Walter W. Conklin,	D. Randolph Martin,
Levi Apgar,	Henry A. Kerr,	Cor. V. B. Ostrander,
Joseph S. Barker,	Ely Hoppock,	Jeremiah Robins,
Ebenezer Beadleston,	Moses A. Hoppock,	Benjamin S. Taylor,
Samuel S. Bowman,	William Hustace,	Barrett H. VanAuken,
Joseph M. Brown,	Harrison Jones,	Ward A. Work,
Gordon W. Burnham,	Valentine Kirby,	Nathaniel Weed.

C. V. B. OSTRANDER, President.
GEORGE W. SAVAGE, Secretary. my3-1y

NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, Boston, Massachusetts. Chartered April, 1835. Branch office in Metropolitan Bank Building, 110 Broadway, New York. Capital and accumulation of premiums to meet losses, over $600,000, after making and paying a dividend for the last five years (in cash, not in scrip) of 30 per cent., amounting to $141,000.
The entire surplus profit is divided among all the members every five years, thus avoiding the unnecessary and uncertain tendency of large accumulations of unpaid dividends, erroneously called capital, and also affording a certain and good rate of interest upon the outlay of premiums. $100,000 is deposited with the Comptroller of the State of New York, to meet the requirements of the law, to secure policy holders in that State.
THIS IS THE OLDEST AMERICAN MUTUAL LIFE INSURANCE COMPANY, AND ONE OF THE MOST SUCCESSFUL.
Insurance may be effected, for the benefit of a married woman, beyond the reach of her husband's creditors. Creditors may insure the lives of debtors.
A blank form for application for insurance, or a copy of the Company's pamphlet, containing the charter, rules and regulations, also the annual reports showing the condition of the Company, will be furnished gratis. WILLARD PHILLIPS, President.
DIRECTORS:

Chas. P. Curtis,	Sewell Tappan,	Thos. A. Dexter,
Chas. Hubbard,	Wm. B. Reynolds,	A. W. Thaxter, Jr.,
Caleb Reed,	Marshall P. Wilder.	

BENJ. F. STEVENS, Secretary.
Messrs. Wm. W. Stone (Lawrence, Stone & Co.), William G. Lambert (A. & A. Lawrence & Co.), and Henry L. Pierson (of New York city), consent to be referred to, relative to the character and standing of the institution.
EDWARD H. PARKER, M. D., 279 Fourth-avenue,
Examining Physician, New York city.
JOHN HOPPER, Attorney and Agent for New York. a5-eow6m

ARCHITECTURE AND THE ARTS.

W. J. HANINGTON, GLASS STAINER, ENAM-ELLER, EMBOSSER, DECORATIVE PAINTER, and IMPORTER of French, English, and Bohemian Window Glass, 442 Broadway, begs leave to call the attention of his friends and patrons to the advantages of twenty-two years of close application in experimenting, the consequent experience of which has enabled him to produce the most brilliant and imperishable colours, not only vying with, but far excelling the much admired works of olden times, erroneously imagined as a portion of the lost arts; with continued practice, assisted by the the best European and American Artists, he is enabled to produce the richest and most elaborate designs in colour and execution at the very lowest prices.
DESIGNS AND ESTIMATES FURNISHED AT THE SHORTEST NOTICE.
For Church Windows, Public Buildings, Private Mansions, or for any enrichments with STAINED GLASS, which he engages to furnish equal in brilliancy of colours or artistic taste in design with any of the old masters. For specimens of Stained Glass and elaborate workmanship W. J. H. has received Gold, Silver and Bronze Medals, Diplomas and Honourable testimonials from the World's Fair in London, 1851, the Crystal Palace, 1853, the American Institute and Mechanics' Institute of New York, in their combined opinion ranking him one of the first artists of the present day. je21 6m

JOHN W. PRIEST, M.A., ARCHITECT, No. 634 Broadway, New York, prepares designs and working-drawings for Churches, Parsonages, School-houses, and Dwellings, particularly Country Houses: also for Sepulchral Memorials. Commissions received for the design and execution of Church Furniture, Fonts, Monuments, &c. To ensure an interview, a few days notice by letter is advisable. sep23-1y-$

L. S. BALLOU'S BOOKBINDING ESTABLISH-MENT, No. 16 Spruce street, New York.—L. S. BALLOU respectfully informs his friends and the public that he is now located in the large and commodious building No. 16 Spruce street, where, with the aid of steam and all the modern improvements, he is ready to execute orders entrusted to him with neatness and despatch.
MOROCCO, SHEEP, AND CLOTH BINDING by the edition. Leather and Cloth cases manufactured for the trade.
Particular attention paid to rebinding Libraries, Magazines, Periodicals, Music, etc., etc.
SUBSCRIBERS TO MAGAZINES, PERIODICALS, &c., will do well to send direct to the Bindery, by which means they will be able to have their work done under their own direction.
L. S. BALLOU,
jy12-3m$ No. 16 Spruce street, New York.

DAGUERREOTYPES.

Cameo-Daguerreotypes taken only by CHAS. H. WILLIAMSON, artist and proprietor of the Williamson Gallery in Brooklyn, 249 Fulton street, opposite Clinton. sep30-1y

J. W. THOMPSON'S OLD DAGUERREAN GALLERY, 315 Broaday, (first door below the City Hospital,) New York.—The subscriber had returned to his old location, as above, and has entirely refitted the entire establishment. The Gallery is one of the most easy of access of any in the City, and the lights are arranged in such a manner as to produce the middle tints in perfection, while the high lights and shadows are given with a clearness seldom seen, in Daguerreotypes.
Having applied himself for the last twelve years, to the practical as well as the theoretical in his business, devoting all his personal energy to the perfection of the Pictures issued, he willingly challenges comparison between any pictures having the name of "THOMPSON" upon them, and those made made at any other establishment. And although his prices are lower than are charged at any other respectable Gallery, he feels satisfied that his Pictures are at least as good as any made in the City.
A complete assortment of very fine English GOLD LOCKETS, PINS, RINGS, BRACELETS, &c., &c., (plain and enamelled,) and all styles of fine French CASES, FRAMES, &c., &c., of his own importation, of the best quality, and at low prices.
Velvet, Papier Mache, and Pearl Cases, with Pictures, from $1.50 to $30 each.
Daguerrean Operators, from the Country, wishing Stock or Materials, would do well to call before purchasing elsewhere.
☞ Please notice the name and number.
oc7-1y J. W. THOMPSON,
Daguerrean Artist and Stock Salesrooms, 315 Broadway, New York.

DAGUERREOTYPES FOR 50 CENTS, in a beautifully embossed Morocco case, colored, and all complete for only 50 cents, at HUNT'S, 207 Bowery, fourth door below Rivington street. Mr. Hunt particularly requests his friends and the connoiseurs of good pictures in general, to spend a few minutes in finding his Gallery, or they will stand a chance of having to do, as hundreds have already done, to pay their money a second time in order to have a good likeness, as no picture is allowed to leave his hands unless perfect satisfaction is given. oct14-1y

R. A. LEWIS, Daguerreotypes and Photographs, or Daguerreotypes on paper. Daguerreotypes copied or enlarged to life-size by this process. Sick or deceased persons taken at their residence. No. 142 Chatham street, opposite the National Theatre. oct14-1y

J. THWAITE, DAGUERREOTYPIST, 206 Chatham Square.—To the Inhabitants of New York and Vicinity:—Individually your attention is called to a subject which interests every member of your family, at the same time will, in the future, bring to yourself pleasing remembrances of the past, and as you, perhaps, will never enjoy a more fitting opportunity than the present, you are respectfully invited to visit the GALLERY OF DAGUERREOTYPES, 206 Chatham Square.
☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.
Here will be found a large and new arranged Skylight upon the Second Floor, together with a fine Reception Room, over one hundred feet deep. The location is public, yet convenient, and at all times visitors are received in the most courteous manner.
The Proprietor of this Establishment has spared no expense in fitting it up in the best mechanical as well as the most scientific principles. By his new arrangement of light he is enabled to produce the finest specimens, either in clear or stormy weather.
☞ Particular attention paid to taking Children's Daguerreotypes.
Paintings, Engravings, Daguerreotypes, &c., &c., copied accurately and with the greatest possible care.
Mr. Thwaite attends personally to his patrons.
Remember the Number—206 Chatham Square, over Cook's Fancy Bazaar, half a block from the Bowery and Division street. oct7-1y

LAWRENCE'S GALLERY is the VERY BEST place in the world to get a GOOD daguerreotype, or photographic likeness. His Miniature, Cabinet, and Life-size colored Photograps are exceedingly life-like and beautiful. Persons having inferior daguerreotypes of deceased friends, can have a beautiful and proper likeness. Likenesses of nearly 200 clergymen to be seen at his Rooms, 381 Broadway, corner of White street.
N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L. sep30-1y

DRAPERS AND TAILORS.

G. A. HUNTER, CLOTHING WAREHOUSE, NO. 290 BOWERY, THIRD DOOR ABOVE HOUSTON STREET, NEW YORK.—G. A. H. keeps constantly on hand a great variety of Men's and Boys' Clothing, of the latest and most fashionable styles.
N. B.—Every article made to order at the shortest notice.
☞ GENT'S FURNISHING GOODS. ☜
sep13-1y

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street,
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. m1-tf

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, 'together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
m1-1y No. 120 Bleecker street corner Wooster street.

JAMES H. STEVENS, Merchant Tailor and Clothier, 28 Bowery. Spring Stock on hand, and Fashions decided on. a5-1y

IRVING TROY SHIRT AND COLLAR DEPOT, NO. 240 BOWERY. The Trade furnished with any style desired.
my31-6m

STATE OF NEW YORK, SECRETARY'S OFFICE, ALBANY, AUGUST 25, 1855.—To the Sheriff of the County of New York: Sir—Notice is hereby given, that at the General Election to be held in this State, on the TUESDAY succeeding the first Monday of November next, the following officers are to be elected, to wit:
A Secretary of State, in place of Elias W. Leavenworth;
A Comptroller, in the place of James W. Cook;
An Attorney General, in the place of Ogden Hoffman;
A State Engineer and Surveyor, in the place of John T. Clark;
A State Treasurer, in the place of Elbridge G. Spaulding;
A Canal Commissioner, in the place of Frederick Follett;
An Inspector of State Prisons. in the place of Darius Clark;
A Judge of the Court of Appeals, in the place of Addison Gardiner;
All whose terms of service will expire on the last day of December next.
Also, a Judge of the Court of Appeals, in the place of Charles H. Ruggles, resigned.
Also, a Judge of the Supreme Court for the First Judicial District, in the place of Edward P. Cowles, whose term of office will expire on the last day of December next.
Also, a Senator for the Third, Fourth, Fifth, and Sixth Senate Districts, in the place of Thomas J. Barr, Thomas R. Whitney, Mark Spencer, and Erastus Brooks, whose terms of office will expire on the last day of December next.
COUNTY OFFICERS ALSO TO BE ELECTED FOR SAID COUNTY.
Sixteen members of Assembly;
A Sheriff, in the place of John Orser;
A County Clerk, in the place of Richard B. Connolly;
Four Coroners in the place of Robert Gamble, Joseph Hilton, Hieronymus N. Wilhelm, and Wm. O'Donnell;
A Comptroller, in the place of Azariah C. Flagg;
A Street Commissioner, in the place of James Furey;
A Commissioner of Repairs and Supplies, in the place of Bartholomew B. Purdy;
Two Governors of the Almshouse, in the place of Patrick Henry and John J. Herrick;
A City Inspector, in the place of Thomas K. Downing;
A Counsel to the Corporation, in the place of Robert J. Dillon;
Two Justices of the Superior Court, in the place of William W. Campbell and Murray Hoffman.
A Justice of the Marine Court, in the place of Charles E. Birdsall;
A Police Justice for the Sixth Judicial District, in the place of George W. Pearcey;
A Judge of the Court of Common Pleas, in the place of Lewis B. Woodruff.
Yours respectfully,
E. W. LEAVENWORTH,
Secretary of State.
SHERIFF'S OFFICE, New York, August 28, 1855.
The above is published pursuant to the notice of the Secretary of State, and the requirements of the Statute in such cases made and provided. JOHN ORSER,
Sheriff of the City and County of New York.
☞ All the public newspapers in the county will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. sep13-8t

PROTESTANT EPISCOPAL BROTHERHOOD OF NEW YORK.—The objects of this Brotherhood are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Charity Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing residing in the city of New York, and not over 55 years of age, desiring to become a member of the Brotherhood, shall if not physically disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Brotherhood upon application. If a resident of New York, and not under 18, nor over 55, years of age.
Counselor: The Bishop of the Diocese, *ex-officio*.
OFFICERS FOR 1855.
President: RICHARD SILL, 343 Broadway.
1st Vice President: CHARLES P BURDETT, 47 Fulton street.
2d " JOHN G. AMBLER, M.D., 31 Washington Place.
Corresponding Secretary: O. B. WILSON, 25 Beaver street.
Recording Secretary: THEO. R. MCILWAINE, 43 Chambers street.
Financial Secretary: A. W. HOFFMAN, 55 Warren and 55 Murray st.
Treasurer: CHARLES G. TILL, 299 Broadway.
Pamphlets containing the Constitution, By-Laws, &c., of the Brotherhood may be obtained of any of its Officers or members. Parties out of the city wishing pamphlets, &c., are requested to address the Corresponding Secretary. m1-1y

COMMUNICATIONS.

MR. MARKOE'S CHARGE AGAINST THE ASSISTANT BISHOP OF CONNECTICUT.

To the Editor of the Churchman:

I have received a letter from the Rector of the Parish referred to in my communication published in the *Churchman* of 30th August, requesting me to make one or two corrections of the statement therein contained, relative to the acts of the Assistant Bishop of Connecticut, which I readily comply with.

He says: "The refusal of the Bishop, in a written communication to the child's father before the visitation, was in these words: 'The Bishop would prefer not to confirm G. at the present visitation.' The reason given orally through the Rector, after the visitation, was substantially in these words: 'The Bishop is not decided how far he can lawfully give the rites of the Church to those such as are not expected to remain loyal to her.' However the Bishop may disapprove of the father's religious views, I did not understand, nor intend to represent him as saying, that he refused Confirmation to the child because of the sins of the parent.

"This is a point of some consequence. The objection to the boy was *against his own position, as identified with what the Bishop has deliberately called Schism.*

"The refusal is at most a delay, due, certainly, to the Bishop's honest convictions, and the severity of it is somewhat softened by the circumstance, that the boy was barely twelve years of age.

"The child was examined by the Rector, and approved *only in part.* In ordinary cases, it would not have been necessary to refer the case to the Bishop's decision."

I stated the case as it had been represented to me, and very willingly make the correction, if, indeed, it be one, though I cannot see that it alters the matter very much. The written communication to the child's father was made on the morning of the day of Confirmation, as I am told. A child twelve years of age, though he may be a fit subject for Confirmation, can hardly be regarded as having any "*position*" irrespective of his parents; and if the objection were not his father's faith, it must have been *the fear of what he may be when old enough to act for himself.* Whereto will this lead?

I am pleased, however, to learn that the question is left open, rather than decided, as I had supposed, for I think it a matter of no small moment.

J. S. Davenport.

September 15, 1855.

MR. WAKELEY AND "BILL POOLE."

To the Editor of the Churchman:

Dear Sir:—It is well known that, at the time of the Poole excitement, a few months ago, you took occasion to denounce the oration delivered by the Rev. J. B. Wakeley at the funeral of that unfortunate man. You also inserted a communication from me, bearing the title, "Poole's Marc Antony," and inscribed "Philo." I am sorry that that letter appeared, for it was penned under great excitement, without a moment's premeditation, and not maliciously intended to injure the reverend gentleman; though I believed, and do still believe, that the interest manifested in the obsequies of Poole by all parties concerned was the result of a morbid state of feeling, and which, I am inclined to think, the participants regretted in their cooler moments.

Sustaining such a relation to Mr. Wakeley as I do (being a member of his church), I am compelled to ask you to insert an explanation of a phrase in said letter which he thinks conveys a false meaning to the mind of the reader; for he says he cannot conscientiously give me a certificate of membership, on my removal to another church, unless I do so. Here is the objectionable language: "It seems the reverend gentleman has been called to account by his brethren for making a rowdyish exhibition of himself." Now, I only inferred, after hearing from the lips of a man who said Mr. W. informed him that another discourse would be delivered on the following Sabbath, in Jane street, and announced by my companion, the reporter for the *Herald*, in that paper, but afterwards corrected, that he had been advised by the trustees to abandon the idea. I did not mean to convey the impression that such had been the case; however, I *know* now that such was not the fact, and therefore willingly make this explanation, which I hope will satisfy Mr. Wakeley.

Yours, Philo.

New York, Sept. 18, 1855.

[We should be sorry to refuse an act of justice to any one, though, in this case, we cannot but think that the conduct of Mr. Wakeley savors more of the Vatican than the Methodist Society.—Editor.]

"FREE SEATS."

To the Editor of the Churchman:

Sir:—Absence from the city, and other causes, will prevent me from answering "An Opponent to False Seekers" in last week's *Churchman*, but next week I will obey Solomon's directions about a certain person answering to a certain thing, to express which more plainly might perhaps be disagreeable to "ears polite."

Yours respectfully,

"Free Seats."

New York, Sept. 17, 1855.

A New Bible.—We are coming to this, it seems, at last! It is not only to be a desertion of the "old paths," and the "ancient ways"—not merely a slighting of the Catholic faith, and a repudiation of the Apostolic Church—but there is to be an ignoring of the old Bible, or, what is in many respects tautamount to the same thing, a throwing overboard of the old translation. For more than three centuries has this translation been the accepted standard of doctrine of Anglo-Protestant Christendom—upon whose geographical expanse the sun never sets, and whose theological learning has far exceeded that of all the rest of Christendom besides; and now a few schismatical, not to say heretical, bodies have found out that it is all wrong, mainly, may we not suspect, because they find in it their own condemnation. This idea, it seems, has originated with the so-called "Baptist" sect. An English publication of that body thus speaks of it:—

Every one but moderately versed in Biblical criticism, well knows how many alterations are needed in our authorized version, either to give the *true* interpretation, or a less *ambiguous* one; but dissenters, and Baptist dissenters in particular, need something more. It is but justice to ourselves that the Supreme Arbiter, in theological and ecclesiastical matters, should no longer be a *seeming* witness, for those from whom we differ. Who can tell the service which our present translation has done the Episcopalians and Pedo-Baptists: as to the latter, we know, indeed, that sprinkling and infant baptism are separable, but long as they have been associated (errors, like misfortunes, seldom coming single), whatever tolerates the one *practically* befriends the other. No wonder James' translation is so strenuously supported by Churchmen, when every word possible was by express command (wonderful! in interpreting the Scriptures) turned in favour of the hierarchy and existing ceremonies. And sorry am I to fear that a body nearer akin to our own are unwilling to commence alterations, knowing that criticism would immediately expunge from an *English* translation a *Greek* word, anglicized in letters only.

But though the Baptists have thus begun the agitation, other sects are following in their wake; the New York *Chronicle*, which represents an influential Presbyterian community, we believe, has endorsed their proposal. Nay, they tell us that "a revision" of the Bible was contemplated by the "American and Foreign Bible Society," and that it must yet be undertaken, or at least participated in, by this Society,—so that our friends of the *Protestant Churchman* school will have to look about them, and see if it is not really true, that "evil communications corrupt good manners." The pretext, though plausible, is very transparent,—"Who can tell the service which our present translation has done the Episcopalians and Pedo-Baptists,"—and, of course, the disservice it has done the "Baptists" and others in their heresies. But who are the "Episcopalians and Pedo-Baptists" alluded to? Why, they include those from whose hands they received the Bible! The Church which is really "the pillar and the ground of the truth," has been literally "the witness and keeper of Holy Writ!" It is through the Catholic Church—through "Episcopalians"—that the sects have received the Bible at all. They only know it is the Bible upon the testimony of "Episcopalians," in whose hands, in whose keeping, it remained exclusively for fifteen hundred years. A very suspicious circumstance, no doubt, in Sectarian eyes; and they would only be consistent were they to dispute, and seek to have changed, not the translation merely, but the book altogether.

Trinity Corporation.

The *Albany Morning Express* of September 17, contains an honestly outspoken article on a certain Joint Stock Company organized with hostile intent toward Trinity Church. After stating the fact that for a long period Trinity Church enjoyed without interruption her large property in real estate, and had subsequently withstood all manner of suits commenced by speculators and others, the writer proceeds to discuss with very little mercy the several stages of the present systematized attempt upon her rights. The following extract from a prospectus of one of the most interested of the parties, he quotes to prove the justness of his strictures:

"As a *stimulus to individual effort*, it is proposed to open a subscription for sums *not less than* \$100, *and not more than* \$1000, which will *entitle the subscriber to receive from the State five times the amount subscribed, in case the State recovers the King's Farm.* Certificates to this effect will be issued to each subscriber, based upon the resolutions of the Commissioners of the Land Office and the Act of April 15, 1854. The suit will be commenced without delay, and *having a preference upon the calendar*, will be conducted to *a speedy decision.*"

"Mark," he continues, "the temptations offered to speculators by the State Jobbing Company. 'Subscriptions' are to be 'opened' for the purpose of depriving a church of property to which it claims title, and of which it has enjoyed possession one hundred and fifty years. The terms offered are 'a stimulus to individual exertion.' Five times the amount subscribed, provided *we and the State* are successful. An interesting partnership this—between a Sovereign State and a pack of speculators—the former providing that the suit shall have a preference before all others in the Courts, and the latter *furnishing the evidence!*"

For our own parts we have little doubt that, when the matter comes to an issue, Trinity Church will prove abundantly able to sustain those claims already so often and so successfully contested.

The Will of Abbott Lawrence.—The will of Mr. Lawrence, (says the Boston *Transcript*,) was proved in the Probate Court on Monday. It is quite voluminous, and very minute in its directions in regard to the bequests and trusts. The items and trusts of *public* interest and importance are given below. The persons mentioned in connection with the donation of \$50,000 to the Scientific School are the President of Harvard College, Hon. Samuel A. Eliot, and John A. Lowell, Esq. The trustees of the Model Houses, for which purpose \$50 000 is given, are James Lawrence, J. Ingersoll Bowditch, Esq., and Hon. George H. Kuhn. They are to have charge of the property created by the trust, and make yearly distribution of a certain portion of the income among the public charitable institutions of Boston, and to present an annual report of their doings and expenditures to the Mayor and Aldermen. The donation of \$10,000 to the Public Library of Boston is to be kept as a fund, the income of which is to be applied to the purchase of books. Besides the *special* trusts enumerated in the will, the general trustees having charge of the estate are James Lawrence, Benjamin S. Rotch, Charles Hamilton Parker, T. Bigelow Lawrence, and Abbott Lawrence, Jr. The instrument bears date of January 27, 1855. It occupies nineteen folio sheets.

Ascent of Mont Blanc by a Young American.—Galignani's *Messenger* of September 1, says:—"On the 17th of August an ascent of Mont Blanc was made from Chamounix by Mr. G. W. Heard, of Boston, United States of America, and Mr. J. A. Chapman, from England, the former being but 18, and the latter 17 years of age. They left Chamounix on the morning of the 16th, arrived at the Grands-Mulets at 2¼ p. m., from whence they recommenced the ascent at 2 a. m. of the 17th, and successfully achieved it by 9 o'clock. They remained on the summit half an hour, enjoying a magnificent and entirely uninterrupted view, the weather being remarkably fine and clear, although intensely cold. The descent was accomplished without difficulty, and they reached Chamounix at six the same evening."

THE WORLD ABROAD.

Great Britain.—The Court remained at Osborne for a few days after her Majesty's return from France; and on the 5th inst. set out for Balmoral, in the Highlands of Scotland, there to remain until the middle of October.

The thirty-sixth birth-day of Prince Albert had been celebrated with the usual festivities.

Captain William Peel, third son of the late Sir Robert Peel, late in the command of the *Diamond* and of the *Leander*, in the Black Sea, had arrived in London from Malta, having been compelled to return to his native country from ill-health.

It is stated that upwards of 60,000 persons were present in Kensington Gardens on Sundays to hear the band play. "Sir Benjamin Hall," says the *Times*, "was seen moving about in the crowd arm in arm with the Dean of Durham, apparently enjoying the scene."

The *United Service Gazette* says that Captain Holder, of the 5th Royal Lancashire Militia, who obtained £300 damages against a lady for "breach of promise," is to apportion the amount between the Wellington College and the Cambridge Asylum.

A portion of the garden in Whitehall is about to be cut off, to permit the erection of a statue to Sir Robert Peel in the centre of the road adjoining the entrance to the Duke of Buccleuch's mansion.

The papers state that the Duke of Northumberland has added to his former thoughtful kindnesses to the fishermen of his county a plan for making them swimmers, to give them an additional chance of escape if wrecked. A teacher of swimming is now instructing the fishermen on the coast.

It is now said that there is not the slightest foundation for the report that the Rev. P. Stanley is the editor of the *Quarterly Review.*

Two new monuments have recently been erected in Westminster Abbey, one in memory of the poet Campbell, the bard of "Hope," and the other of Sir James Macintosh.

It is reported that Lord Dundonald's plan, which the Government refused to have anything to do with, consists in destroying the enemy by blasts of poisoned air.

It appears that the Birmingham statue to "Peel," is erected in the open space near the Town-hall, forming the junction between Ann, Paradise, Congreve, and New streets, the very spot where, fifteen years ago, the deceased statesman was insultingly assailed by the rabble.

We find that the subscriptions to a memorial to Lord Raglan amount to about £6,000. "A small landed estate, with a suitable house, to be entailed upon his title and descendants," has been determined upon by the committee as the most suitable memorial.

Lord Stanley has addressed a letter to the papers advocating a change in the season of London and session of Parliament. He professes no sympathy with that school of politicians which professes that the House of Commons ought to sit nearly the whole year round.

Government has agreed to grant a pension to the mother of Dr. James Thompson of the 44th, who distinguished himself so signally in waiting upon the Russian wounded after the battle of the Alma.

The unexpected decease is announced of Major-General Sir Arthur Wellesley Torrens, the Queen's Military Commissioner to the Court of the Tuileries, who expired at Paris after a brief illness. Major-General Torrens, up to the day of her Majesty's arrival in the French capital, was apparently in his usual health. On that day he was in attendance at the terminus of the railway, and was detained there much longer than he expected, owing to the late arrival of the Queen. When he returned home he complained of spasms in the stomach, and immediate medical aid was called in. The gallant General then took to his bed, which he was destined never to leave. He died three days after.

The Maine Liquor Law advocates had met with a most unwelcome reception at Dudley. They advertised a public meeting to be held. When the doors were opened, the hall was instantly crowded in every corner by a promiscuous audience; and, after singing, bellowing, shouting, whistling, &c., had prevailed for a long time, the seats and forms were broken up, windows smashed, gas-lamps torn down and broken, the lights partially extinguished, and the doors forced from the hinges, no one of the advertised speakers venturing to make his appearance.

France.—Paris had subsided into a state of calm, strikingly contrasting with the late excitement occasioned by the Queen of England's visit.

The Paris *Moniteur* of August 31 publishes a notification from the Minister of the Interior, reminding the public that no individual can, for the purpose of private printing, have in his possession or employ small presses, of whatever kind they may be, without a previous authorization from the Minister in Paris, or from the Prefects in the departments. Persons infringing this law will be liable to six months' imprisonment and 10,000f. fine. Typefounders, stereotype-founders, and manufacturers of presses of all kinds, as well as dealers in printing utensils, must keep a book, in which they are to enter the names and address of persons purchasing any of their articles, and they are from time to time to send a copy of such entries to the Minister or to the Prefect, in default of which they will be liable to a penalty of from 50f. to 200f.

Spain.—Advices from Madrid to the 27th ult., state that a royal decree of the 23d dissolved the Colonial Consultive Junta, and instituted a new one in its place, composed of thirty members, chosen among the most eminent personages of the monarchy, whose functions are to be gratuitous and honorary. General Manuel de la Concha is to preside over the new Junta in the absence of Sotomayor, M. Salustiano de Olozaga, M. Pacheco, the Duke of Union, &c.

The War.—The steamship *Ariel* from Havre to this port, which touched at Southampton on the evening of the 1st inst., brought one day's later news from Europe than that by the *Africa*, which we gave in our last number. It did not, however, announce any change in the relative positions of the belligerents. It contains the Russian version of the battle of Traktir Bridge, in which Prince Gortschakoff acknowledges to have met with a serious loss after a desperate struggle. He had three general officers killed. General Melnikoff had introduced a new series of defences along all the Malakoff works at Sebastopol, which, in the opinion of the Turkish officers, would render its capture by the Allies still more difficult. In consequence of this movement Pelissier had to change his plan of attack.

The report of Omar Pasha's having been appointed Commander-in-Chief of all the Turkish forces is fully confirmed. The famous Iskander Pasha is to have the command of the Turkish cavalry in Anatolia, and will remain at the headquarters of Omar Pasha. All the packhorses and mules belonging to the Turkish general staff, as also a part of the tents, have been sent from Balaklava to Sinope, to which place the *gros* of the Turkish army is to go.

It is said that Austria is now inclined towards a better understanding with France and England.

MARRIED.

At Trinity Church, on Thursday, September 13, by the Rev. Joseph H. Price, D.D., Henry B. Price, son of the officiating clergyman, to Mary E., only daughter of Hiram Raynor, Esq., all of this city.

DIED.

On the 11th inst., Sarah Bird, wife of Rev. S. M. Haskins, of Williamsburgh, aged 27 years and 4 months.

On Monday, September 17th, at the residence of her grandfather, J. C. Pelham, Esq., 401 Atlantic street, Brooklyn, Mary Ann J. Pelham, aged 17 years, eldest child of W. S. Walcott, Esq.

Brought up in the nurture and admonition of the Lord, she hailed with joy her approaching end, and longed for the time when she should meet her Saviour. She resigned her spirit to the God who gave it, with a meekness and pious resignation to the Divine will, consoling to surviving friends, and imparting confidence to their hope, that through the merits of the Redeemer, her immortal spirit should be re-united with those friends who had "departed hence in the Lord."

"'Tis a blessed thing to die—
To forget our earthly woe;
Down in the quiet grave to lie,
Nor care nor misery know;
Where all pain and sorrow cease,
Every thought at last at rest,
Where our bodies are at peace,
And our spirits with the blest.

"'Tis a blessed thing to die,
Ere the flowers of youth are gone;
Ere sunken is the eye,
Or lost the thrilling tone,
Ere the world looks cold and dark,
And the sun of pleasure set,
Ere our weak and fragile bark
With a fiercer wave has met.

"'Tis a blessed thing to die,
When the spirit loves to soar
To that better world on high—
To that ever blissful shore.
Ere the world's alluring toys,
Have chained the heart to earth,
And its vain and fleeting joys
Chased the thoughts of better worth.

"'Tis a blessed thing to die,
When the sinless heart is given
To the God who dwells on high,
And the spirit meet for Heaven;
When we only wait for death,
As an angel from on high,
And rejoice to yield our breath,
'Tis a holy thing to die."

R. A. S.

NOTICES.

The Church in Iowa.—The Western Institution for the Poor at Iowa City, Iowa.—Those who contributed a year ago to the founding of a Western Asylum for the poor children of our Eastern cities will be glad to learn that it is now permanently established. All the children removed from New York to that Institution have enjoyed good health during the year; and such as have not been transferred into good families are now on the farm, well instructed, and well provided for. The farm is located one mile from Iowa City, and consists of 20 acres of timber land, 5 acres having been sold at a profit. Independent of the improvements made, the land is now worth twice what it cost last Spring. We have a well-conducted school, and the children are making good improvement in everything that pertains to practical housekeeping. Bishop Lee, in his annual address to the Convention, thus speaks of the progress made by the children in this Asylum:—

"The children sustained an examination in the Catechism very creditably, and gave general evidence of having been well instructed in those 'things which a Christian ought to know and believe to his soul's health.' Our Matron and Instructress devotes herself to the care of the children without charge; and the Missionary has received but \$100 salary for regular ministrations at Iowa City for an entire year. The parish of Trinity Church, Iowa City, as any one may see from the Parochial Report made at the last Annual Convention, has meanwhile increased, and the services of their Missionary have been generously sustained by the alms and offerings of an increasing congregation. Through many and peculiar difficulties the Missionary and his family have been sustained in the good providence of God during the past year, and, now, thankful to his patrons for past favours, he earnestly solicits further aid for the payment of a small debt due in October: for making his rough buildings comfortable for the approaching winter, and laying in Winter stores; and last, though not least, for the support of at least five additional orphans for the next year. During the remainder of this month he will be in New York for the purpose of soliciting the funds and getting the children; and the smallest contribution will be gratefully received, and may be sent to his address, 'care of Saml. Barber, Merchant, No. 79 Water street, New York.'"

We need at least \$1,000 for the next year, and we believe that the friends of the Church and of humanity will aid us to that amount, and still trust the security of that promise, "He that doth pity the poor lendeth unto the Lord, and that which he hath given will He pay him again."

Charles C. Townsend,
Missionary at Iowa City, Iowa.

New York, September 12, 1855.

Meeting of the Board of Missions, Protestant Episcopal Church.—In accordance with the expressed wish of the Executive officers and sundry members of the Board of Missions, I hereby give notice that the next meeting of the Board will be held on the third Wednesday in October, in St. Bartholomew's Church, in the city of New York, instead of Richmond, Va., as before appointed.

T. C. Brownell,
Bishop of Connecticut, and Presiding Bishop.

Hartford, Sept. 14, 1855. sep20-4t

The Annual Meeting of the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York, will be held in the Sunday School Room of St. John's Chapel, in the city of New York, on Tuesday, the 25th of September, at 5 o'clock p. m. Business of importance will be brought before the meeting.

J. W. Diller, Secretary.

Brooklyn, August 17, 1855. au23-5t

St. John the Evangelist's Church.—FREE SEATS.—Services are held in the Lecture Room of the Metropolitan Academy, Nos. 93 and 95 Sixth Avenue, near Greenwich Avenue:—Sunday morning, 10½ o'clock; Sunday evening, 7½ o'clock; Sunday School, 9 a. m. and 2½ p. m. Edwin R. Cook, Rector,
my3-tf 104 12th street.

St. Paul's Episcopal Free Church, incorporated 1848, corner of Union Avenue, Twelfth street, and South Second street, East Brooklyn, formerly Williamsburgh. Rev. Edmund Embury, Rector. Morning Service at half-past ten. Afternoon Service at half-past three. Seats free. au16-tf

The Misses Rohr have removed their Boarding and Day School for Young Ladies from No. 134 West Thirty-Fourth street to No. 151 same street. For particulars, see advertisement. jy26-tf

ACKNOWLEDGMENTS.

New York Bible and Common Prayer Book Society.

Rev Daniel Washburn, Pottsville, Penna., donation, \$1.50; Rev. J. J. Robertson, D.D., subscription, \$2.50; W. C. Pierrepont, Esq., donation, \$5. Total, \$10.

Thos. C. Butler, Treasurer, 55 East Thirteenth-street.

Protestant Episcopal Tract Society.

Rev. Daniel Washburn, Pottsville, Penna., donation, \$1 50; Rev. J. J. Robertson D.D., subscription, \$2.50; St. Ann's Church for Deaf Mutes, Rev Thomas Gallaudet, \$3; Rev. Thomas Ronsfield, Northport, Canada West, subscription, \$1. Total, \$8.

Thos. C. Butler, Treasurer, 55 East Thirteenth-street.

St. Luke's Home for Indigent Females.

The Ladies of the Home for Indigent Females gratefully acknowledge the receipt of the following donations since last acknowledgement: 18 yards of carpet, from Miss Thurston; coal stove from Mrs. Priestly; 1 ton of coal, from Mr. Chipp; 1 box of farina, from Mr. Hecker; Miss Jones, through Miss S. C. Wallace, \$5; Mrs. Curtiss, poultry and \$2.50; 12 bars of soap, from Mr. J. P. Shults; Mrs. Henry Laight, subscription, \$10; Mrs. Henry Laight, donation, \$10; from Mrs. Collins, tea; tea and sugar, from Mrs. Tappan; Mr. Samuel Coulter, \$10.

Articles for domestic use thankfully received at the Home, 543 Hudson street.

Donations in money may be left with Messrs. Stanford & Swords, 637 Broadway, with the Rev. I. H. Tuttle, 477 Hudson, or with

A. B. McDonald, Treasurer, 76 Wall street.

BUSINESS NOTICES.

Patent Marble Mantels.—A Clear Saving of Fifty per cent.—This article is a chemical combination of the various oxides with marble dust, so that it can be moulded into any form, in imitation of the choicest Italian Marbles; when exposed to the action of the atmosphere for 15 or 20 days, it becomes as hard as marble that has stood for ages. The colours being mineral, and intimately mixed throughout the whole body, and the article having been twice calcined, it resists the action of oils, grease, heat, or acid, better than marble itself. Mantels sent to all parts of the country at prices ranging from \$8 to \$40. Manufactured by

LYON & LAMB,
my31-1y 38 Canal street, opposite N. H. R. R. Depot.

Herring's Patent Champion Fire-proof Safes, with Hall's Patent Powder-proof Locks, the same that were awarded separate medals at the World's Fair, London, 1851, and the World's Fair, New York, 1853 and 1854; and this is the lock, and the only powder-proof lock that received a medal at the London World's Fair, though others were on exhibition, and now advertised as "World's Fair Locks." The subscribers and their agents are the only persons authorized to make and sell his Patent Champion Safe, with Hall's Patent Powder-proof Locks.

S. C. HERRING & CO., Green Block,
au23-3m Nos. 135, 137, and 139 Water street, New York.

ADVERTISEMENTS.

CARPET WAREHOUSE.—YOUNG & JAYNE, NO. 364 Broadway, corner of Franklin street, (opposite Taylor's Saloon,) offer for sale a very choice and extensive assortment of CARPETINGS, OIL-CLOTHS, CURTAIN MATERIALS, MATTRESSES, &c., at the lowest rates Purchasers are respectfully solicited to examine the stock. Misrepresentations, either expressed or implied, are strictly prohibited in this establishment.

YOUNG & JAYNE,
364 Broadway, corner of Franklin street.

N. B.—Churches and clergymen furnished at wholesale prices.
sep20-3m*

PRINTING! **JOHN A. GRAY,** BY STEAM!
GENERAL
NEWSPAPER, BOOK, AND JOB
Printer, and Stereotyper,
95 AND 97 CLIFF STREET,
CORNER OF FRANKFORT STREET, NEW YORK,

BEING the Printer of over THIRTY NEWSPAPERS, MAGAZINES, and REVIEWS, in connection with a large BOOK and JOB business for Publishers and Stationers, is obliged to employ facilities UNSURPASSED IN EXTENT AND VARIETY by any similar Office on this Continent. He is therefore prepared to accommodate the Public in general with EVERY CONCEIVABLE DESCRIPTION of Printing, whether Plain or Illustrated, Large or Small, Much or Little, Letter-press or Stereotyped, Bound or Unbound; From the least Circular, Card, or Label, to the Largest Newspaper, Book, or Poster, in COLOURS or BRONZES, on the Shortest Notice, in the Best Style, and at the Lowest Rates. my17 tf-5p

ANTHRACITE AND BITUMINOUS COAL.—WE ARE now selling the best description of Coal suitable for furnaces, ranges, stoves, &c., &c., direct from the mines, at a reduction from Winter prices. Consumers can depend on procuring a prime article, expressly for family use. Also Liverpool and the American Cannel Coal. LOUIS J. BELLONI & SON,
Yard, 73 Wooster street. Office, Hanover Square, near Pearl st.
my3-1y5p

I. ADOLPHUS SMITH, VISITING AND WEDDING CARD ENGRAVER, Importer of French and English Stationery and Fancy Articles. 661 Broadway, opposite Bond street.
Engraving in all its branches solicited, and beautifully executed.
oct14-1y-5

S. P. SQUIRE, [Late Squire & Brother,] Dealer in fine WATCHES, JEWELRY, and Silver ware, No. 182 Bowery, New York. All goods warranted to be such as represented. Watches of all kinds carefully repaired by experienced workmen.
Silver warranted sterling. Sep23-1y-5

COUNTRY PLACE FOR SALE, AT HASTINGS, ON the Hudson river, twenty-one miles from the city of New York, forty-five minutes by railroad, five minutes' walk from the depot or steamboat landing; for beautifulness and scenery is unsurpassed. The place is well adapted for a family mansion, or would be a beautiful location for a select Boarding School. For particulars call at the Bookstore of T. J. CROWEN, 699 Broadway.
N. B.—It would be leased to a respectable party.
sep13-3t

FOR SALE.—A CHURCH BOARDING SCHOOL establishment, in an adjoining diocese, about sixty miles from New York, and seventy from Philadelphia, and easily accessible by railroads. It has been in successful operation for the last eleven and a half years, and is well calculated for a large male or female School. The situation is very pleasant and healthful; the buildings, consisting of the main edifice, four stories high, a chapel, with school-rooms annexed to it, stables, etc., are all large, commodious, and substantial; and besides a large garden, there are several acres of good tillable land belonging to it.

The proprietor and principal is desirous of retiring from the business of teaching, and will give possession on the 1st of November next. Application should be made immediately, and letters addressed to C. D. F., and left at the office of this paper, will receive prompt attention.

August 27th, 1855. sep6-tf

E. B. FAIRFIELD, LAW COPYIST, 133 NASSAU street. All descriptions of Law and other papers engrossed at moderate rates. Residence, 378 Fourth street, New York.
sep6-1m

WANTS.

A GRADUATE OF A NEW ENGLAND COLLEGE, with seven years' experience as a Teacher, is desirous of obtaining a situation. Best of references can be given. Address, for further particulars, "ACADEMICUS," Wilton, Conn. sep20-7t*

TWO LADS, OF RESPECTABLE PARENTAGE, AND POSSESSING a good English education, are wanted to learn the Printing business, and the routine of duties pertaining to a weekly Church newspaper. Apply personally or by letter at this Office.

THE UNDERSIGNED WILL ATTEND TO THE collection of bills in New York and its vicinity, and hopes by efficiency, attention to business, and reasonableness of terms, to secure the confidence of his patrons.

References may be obtained at the office of *The Churchman*, Trinity Building, 111 Broadway, and all commands left there for the present will meet with prompt attention.

je21tf ROBERT NISBETT.

FAMILIES IN WANT OF FEMALE SERVANTS, for the city or country, and suitable for any capacity, can obtain such at the Office, No. 240 Grand street, near the Bowery, where every effort is used to give satisfaction. Terms—One Dollar per year, or Fifty Cents per half year. I. WATTS.
je21-1y

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. m1-1y

PUBLICATIONS.

BOOKS WHICH MAY BE READ IN EVERY FAMILY.—MISS SEWELL'S WORKS.

I. KATHERINE ASHTON. A Tale. 2 vols. 12mo. paper covers, \$1; cloth, \$1.
II. CLEVE HALL. A Tale. 1 vol. 12mo. cloth, \$1.25.
III. THE EXPERIENCE OF LIFE. 1 vol. 12mo. 75c.
IV. GERTRUDE. A Tale. 12mo. cloth, 75c.
V. AMY HERBERT. 1 vol. 12mo. 75c.
VI. MARGARET PERCIVAL. 2 vols. 12mo. cloth, \$1.50.
VII. THE EARL'S DAUGHTER. 1 vol. 12mo. cloth, 75c.
VIII. LANETON PARSONAGE. 3 vols. 12mo. cloth, \$2.25.
IX. WALTER LORIMER, WITH OTHER TALES. Illustrated, 12mo. 75c.
X. JOURNAL OF A SUMMER TOUR. 12mo. cloth, \$1.

OPINIONS OF THE PRESS.

We know not where we will find purer morals, or more valuable life-philosophy, than in the pages of Miss Sewell.—[Savannah Georgian.

The style and character of Miss Sewell's writings are too well known to the reading public to need commendation.—[Albany Transcript.

These novels are admirably calculated to inculcate refined, moral, and religious sentiments.—[Boston Herald.

Miss Sewell's works bear the impress of genius, consecrated to the noblest purposes, and should find a welcome in every family circle.—[Banner of the Cross.

No one can be injured by books like this; a great many must be benefitted. Few authors have sent so many faultless writings to the press as she has done.—[Worcester Palladium.

The field in which Miss Sewell labours seems to be exhaustless, and to yield always a bountiful and valuable harvest.—[Troy Daily Budget.

MISS YONGE'S WORKS.

I. THE HEIR OF REDCLYFFE. 2 vols. 12mo. cloth, \$1 50.
II. HEARTSEASE; or, MY BROTHER'S WIFE. 2 vols. 12mo. cloth, \$1.50.
III. THE TWO GUARDIANS; or, A HOME IN THIS WORLD. 1 vol. 12mo. cloth, 75 cents.
IV. KENNETH; or, THE REAR GUARD OF THE GRAND ARMY. 1 vol. 12mo. cloth, 75 cents.
V. THE CASTLE BUILDERS. 1 vol 12mo 75 cents.

THE PLAN OF THE AUTHOR IN WRITING THIS SERIES OF BOOKS.

Throughout these tales the plan has been to present a picture of ordinary life, with its small daily events, its pleasures and its trials, so as to draw out its capabilities of being turned to the best account; great events such as befal only a few, are thus excluded, and in the hope of helping to present a clue, by example, to the perplexities of daily life, the incidents which render a story exciting have been sacrificed, and the attempt has been made to make the interest of the book depend on character painting.

Extract from a Review of the "Heir of Redclyffe" and "Heartsease" in the North American Review for April.

"The first of her writings that made a sensation here was the 'Heir,' and what a sensation it was! Referring to the remains of tear washed covers of the copy aforesaid, we find it belonged to the 'eighth thousand.' How many thousands have since been issued by its publishers to supply the demand for new, and the places of drowned, dissolved, or swept away, old copies we do not attempt to conjecture. Not individuals merely, but households, consisting in great part of tender-hearted young damsels, were plunged into mourning. With a tolerable acquaintance with fictitious heroes, (not to speak of real ones,) from Sir Charles Grandison down to the nursery idol Carlton, we have little hesitation in pronouncing Sir Guy Merville, of Redclyffe, Baronet, the most admirable one we ever met with, in story or out. The glorious, joyous boy, the brilliant, ardent, chivalrous child of genius and of fortune, crowned with the beauty of his early holiness, and overshadowed with the darkness of his hereditary doom, and the soft and touching sadness of his early death—what a caution is there! what a vision!"

D. APPLETON & CO.,
Publishers, 346 & 348 Broadway.
sep20-2t

Will be ready in a few days:

BAYARD TAYLOR'S NEW BOOK; A VISIT TO INDIA, CHINA, LOO-CHOO, AND JAPAN, IN THE YEAR 1853.
BY BAYARD TAYLOR.
With Elegant Steel Engravings. 12mo., cloth, price \$1.50.

A NEW WORK BY PROF. SCHELE DE VERE.
STRAY LEAVES FROM THE BOOK OF NATURE, by Prof. Schele De Vere, of the University of Virginia. 18mo. cloth. Price 75 cents.

CONTENTS:

1. Only a Pebble.
2. Nature in Motion.
3. The Ocean and its Life.
4. A Chat about Plants.
5. Younger Years of a Plant.
6. Later Years of a Plant.
7. Mummy Plants.
8. Unknown Tongues.
9. A Trip to the Moon.

*** The trade are requested to send in their orders.
G. P. PUTNAM & CO., Publishers,
No. 10 Park Place.

THE SHAWM, BY WM. B. BRADBURY, AND George F. Root, now enters upon the third year of its publication. Its large amount of matter, original and selected, its "Singing Class," its "Original Cantata," its Anthems, etc., justify its title—A LIBRARY OF CHURCH MUSIC. The extraordinary sale of The Shawm, during the first two years of its publication, sufficiently attest its popularity.

A single specimen copy will be sent, by mail, postpaid, for examination, to any teacher of music, or choir-leader, on the receipt of seventy-five cents. Published by

MASON BROTHERS,
sep20-2m* 23 Park Row, New York.

THE HALLELUJAH, LOWELL MASON'S NEW collection of Church Music, contains upwards of one thousand pieces of music, adapted to about one hundred and twenty metres, and a much larger variety of Anthems and other Set Pieces. The ELEMENTS OF MUSIC have been especially prepared for Singing Classes—a variety of pleasing exercises, four-part songs, and rounds interspersed, and there is added MUSICAL NOTATION IN A NUTSHELL—a brief course for schools.

A specimen copy will be sent, by mail, postpaid, for examination, to any teacher of music, or leader of choir, on receipt of seventy-five cents. Published by

MASON BROTHERS,
23 Park Row, New York.
SANBORN, CARTER & BAZIN, Boston.
sep20-2m*

TOWER'S READERS.

FIRST READER; The Primer; Or, Primary School Enunciator, Part I.
SECOND READER; Introduction to Gradual Reader; Or, Primary School Enunciator, Part II.
THIRD, OR GRADUAL READER, with Complete Exercises in Articulation.
FOURTH READER; A Sequel to the Gradual.
FIFTH READER, with Principles of Elocution practically Illustrated by Elementary Exercises, to which References are made in the Reading Lessons.
SIXTH READER, with the Higher Principles of Elocution Explained and Illustrated by Appropriate Exercises.

These Readers are prepared upon the plan of teaching only one thing at a time, and they contain a full, complete, and original system of Exercises in Articulation, to which the author has an exclusive right.

The Elocutionary matter is simple and comprehensive; adapted to the school-room as only practical teachers know how to prepare and adapt it.

The Selections for Reading are carefully graded from the first step to the last. The pieces are chaste, pure, and freed from all low and improper expressions; they are designed to cultivate a correct taste, to refine the feelings, and to elevate the moral affections. They were selected and prepared by the true teacher, who alone can understand the practical wants of the expanding heart and mind of the school-room pupil.

The pure and elevating in moral sentiment, the beautiful and sublime in nature, the simple and the truthful in actual life, have been industriously sought, as the only healthy food for the growing mind. All the religious papers of every denomination in New England have borne openly the strongest testimony to the intrinsic value of these books, scientifically, intellectually, and morally. They bear upon every page the magic impress of the teacher.

The Vermont *Christian Messenger* closes a long and very able review of these Readers thus:

"The reading lessons are models for the formation of a clear, pure, forcible style of English composition. But what is of the utmost value and importance, the bearing of all the reading matter which makes up these volumes upon the moral and social character of the child, is just what we would wish to have it. The authors seem to have striven to make a series of Reading Books in which there should be 'no line that, dying, they would wish to blot.'"

It is in direct evidence of the great success and extensive approval of the plan and execution of these Readers that others are trying to make their Readers as nearly like them as possible in every respect, not only in the plan, but also in word and deed.

From Norton's Literary Gazette.

Mr. Tower, being an accomplished scholar, and an experienced teacher, was well fitted for the task of preparing a series of Readers for the use of Common Schools. His method is to teach one thing at a time and master it fully before proceeding to another. In this series the elements of language and principles of reading are fully and clearly presented. The selections are made with taste, discrimination and judgment, being happily adapted to improve both the heart and the intellect.

From Prof. W. G. T. Shedd, Andover Theological Institution.

I am free to say that they strike me as being well adapted to the purpose for which they were made. The elements of good utterance specified in them are few, simple, and real. The mind of the pupil, being directed to inflection, stress, emphasis, and pause, is fixed upon essential points alone, and the voice is drilled upon these with thoroughness and exactness by the examples given. I think the general influence of this series must be to make distinct, animated, and natural readers and speakers.

From J. H. Brown, A.M., Principal Zane street Boys' School, Philadelphia, and President of Pennsylvania State Teachers' Association.

It is with more than ordinary interest that I have examined Tower's series of books. His Readers could only have been written by one who had patiently led his pupils through the gradual steps needful to make good readers. "Make haste slowly" is eminently true in teaching to read.

From E. Huntington, Esq., Principal of English and Classical School, Bridgeport, Conn.

I most cheerfully add my testimony to that of various others who have recommended this Series of School Readers for general adoption in schools. The excellencies of the system are, that the pupil is gradually taken from the first principles of elocution by a set of rules sufficiently numerous, and yet not too prolix, to the higher qualities of the perfect speaker of written language. And the selections on which he is exercised in the Readers, are the best specimens of the different styles of composition to be found in the English language.

Tower's Series of Readers.—This is the series of reading books for our schools. I consider them infinitely superior to the lifeless, mechanical compilations now in use in many parts of the State.

Their introduction into this Institution has been attended with the happiest results. Let no town fail to secure them.

John Hamilton Graham,
Principal Northfield Institution.

TEACHERS, SCHOOL COMMITTEES, CLERGYMEN, and ALL OTHERS INTERESTED in EDUCATION are invited to call and examine these Readers.

DANIEL BURGESS & CO., Publishers,
No. 60 John street, New York.

NEW SYSTEM OF TEACHING FRENCH.—THE WHOLE FRENCH LANGUAGE. By T. Robertson. 617 pp. 12mo. \$1.25. Key to do., 75 cents.

From the numerous favourable notices of the book, we select only the following:

"The author of this system is Professor Robertson, a celebrated teacher in Paris, who has obtained a European reputation by the excellence of his method and the success of his instructions. *It claims to combine the most valuable features in the systems of* Manesca, Ollendorff, Hamilton and the older grammatical authorities, *while it is free from the defects which diminish the practical utility of those methods.* The text on which the volume is founded, is an original and attractive narrative, presenting all the peculiar idioms of the French language, together with a complete vocabulary of the words most commonly occurring in familiar discourse. The principles illustrated in this portion of the work are impressed on the mind of the pupil by constant repetition in a series of judicious exercises; and the second part is devoted to a more profound analysis of the language, explaining, in a collection of clear and simple rules, all the difficulties of French grammar and syntax. Professor Robertson's method is strictly progressive. The pupil is led on, by easy and almost unconscious steps, from the rudiments of the grammar to the most complicated forms of the language. The system combines great thoroughness with remarkable perspicuity. No one can master its details, without making such proficiency in the French language as to enable him to enjoy the classical productions of its literature, and with the necessary practice, to speak French with correctness and facility. The volume now issued is equally adapted for the purposes of self-instruction, and for the use of classes under the direction of a competent teacher. We do not hesitate to recommend it to the notice of all who are interested in the advancement of education, believing that its substantial merits will bear the test of a scrutinizing examination."—*Harpers' Magazine.*

For the convenience of those who would wish to examine this System the Publishers have printed extra copies of the First and Last Lessons (and all the Lessons are arranged essentially on the same plan), for gratuitous distribution to those who may apply for it; and to Professors of the Language who may prefer the entire work for examination, copies will be sent by mail, free of expense, on the receipt of *One Dollar* for the System, or *One Dollar and Fifty Cents* for the System and Key. Published by

ROE LOCKWOOD & SON,
American and Foreign Booksellers,
au23-5t 411 Broadway, New York.

FOR THE HOLIDAYS!—AN AMUSING AND INSTRUCTIVE GIFT FOR THE YOUNG PEOPLE!—Do you want a "Geography without a Master?" then buy a Dissected Map, which will keep the boys and girls as quiet as mice, and at the same time teach them the locality and boundaries of the different States of their own country.

Our series now comprises a map of the United States, the Eastern, Middle, Southern, and Western States, each \$1 50
A map of New York, price 1 00
A map of the United States, cheap form 50

Sold by all Booksellers, and by MERRIAM, MOORE & CO., Troy, New York.

For sale by D. Appleton & Co., and A. S. Barnes & Co., New York.
oct 28-1y-e3w2

THE CHURCHMAN

IS PUBLISHED every Thursday, for the Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.

It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends, those principles and that policy which have ever characterised the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The United Interests of the Gospel and the Church."

TERMS:—*Three Dollars* a-year, payable always in advance. No subscription received for less than six months; and none discontinued unless arrearages are paid, except at the option of

THE PROPRIETOR.